

THE  
Triumph of a Christian,  
Contayning three excellent and  
heauenly Treatises.

- 1 *Jacobs wrestling with God.*
- 2 *The Conduit of Comfort.*
- 3 *A Preparatiue for the Lords supper.*

Full of sweet consolations for all that  
desire the comfortable sweetnesse of  
Iesus Christ, and necessary for those who  
are troubled in Conscience.

Written by that worthy man Master William  
Couper, Minister of Gods word.

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*Commit thy way vnto God, and hee  
shall bring it to passe.*

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TO THE VERY GODLY  
and right Noble Lady, my  
Lady *Mary Stewart*,  
Countesse of  
Marre.



*I*ght noble Lady: The Church  
of God is compared by Salo-  
mon to a terrible army, wher-  
in are bands of strong men,  
and valiant Israelits, expert in the war,  
and that can handle the sword. And  
euery Booke of sacred Scripture we may  
call, a senerall Armour-house, furnished  
better then that house of Lebanon, which  
Salomon stored with shields and Targets  
of Gold. In it are weapons of war, both in-  
uasive, and defensive, armour conuenient  
for euery state of life, and meet for euery  
kinde of battell, wherewith our aduersa-  
ries are able to assault vs. But as Dauids  
Woorthies were not all of one valour, for  
Abishai chiefe of the second three, yet did  
not attaine vnto the first three: So haue  
not all the Warriours of Christ a like  
A strength,

## The Epistle

strength, & skil to fight the Lords battels  
And therefore we who are but novices in  
the spirituall warfare, as wee should bee  
carefull euery day to put on the compleat  
armour of God, that wee may stand, so  
should wee diligently take heede to other  
valiant Wrestlers, who through Faith  
and Patience haue inherited the pro-  
mises before vs, that wee may learne of  
them, how to weild our weapon in the  
spirituall warfare. Among many, whose  
battels are registred in the booke of God  
for our instruction, I haue here brought  
in worthy Iacob, a wrestler from the  
wombe, euen to the day of his death, who  
in this his singular, & most rare wrestling  
with God, let vs see an Image of Gods  
wrestling with his Children, the varietie  
of tentations, wherby he proues vs, and the  
meanes by which we stand. Sundry others  
before mee, haue written learnedly and  
largely of this subiect, but I haue labou-  
red as farre as I could, to eschew coinci-  
dent doctrine, and haue principally inde-  
uoured my selfe, to search out such obser-  
uations, as through experience, by the  
grace

## Dedicatorie.

grace of God, I haue found most comfortable for such as are exercised in conscience. And these (right Noble Lady) I haue beene bolde to Dedicate vnto your Honour, as vnto one who hauing obtained mercy of God, is through his grace, daily exercised in the spirituall warfare. Accept it therefore as a testimonie of that loue and reuerence that I beare to that grace of God, which is manifest in you : for the encrease whereof I daily pray vnto God, that he would confirme you to the end, and bring forward his owne worke in you to perfection.

Your Ladiships in  
our common Sauour,  
the Lord Iesus.

WILLIAM  
COVPER.

## Jacobs wrestling with God.

GENESIS Cap. 32. Ver. 24.

24 **N**OW when Iacob was left himselfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he saw that he could not preuaile against him, therefore he touched the hollow of his thigh, & the hollow of Iacobs thigh was loosed, as he wrestled with him.

26 And hee said, let me goe. For the morning appeareth, who answered, I will not let thee goe, except thou blesse mee.

27 Then said he, what is thy name, and he said, Iacob.

28 Then said he, thy name shall be called Iacob no more, but Israell, because thou hast had power with God, thou shalt also preuaile with men.

29 Then Iacob demanded, tell me thy name, I pray thee, and he answered wherefore now dost thou aske my name? and he blessed him there.

30 And Iacob called the name of that place Peniel, for said he, I haue scene God face to face, and my life is preserued.

31 And the Sun rose to him, as he passed Peniell, and he halted vpon his thigh.

CHAP.



## CHAP. I.

*A priuiledge of the Godly, that say God  
is with them, none can be against them,  
to hurt them.*

*My helpe is in the name of the Lord.*



**I**T is a comfortable saying  
for the Godly, that is set  
downe by the Apostle, *If  
God be with vs, who can be  
against vs?* This sentence doth not de-  
nie, but that good men euen in a good  
course may haue enimies : but it doth  
import this comfort, that the oppositi-  
on which is made vnto them, cannot  
hurt them; we may be cast downe, but  
wee cannot perish : Our enimies may  
trouble vs, but cannot ouercome vs.  
*Yea, capitis poena nos possunt afficere, no-  
cere non possunt,* they may take the head  
from vs, but cannot hurt vs. It is not

*Ius. Mar.  
Apol. 2.  
ad Anton.  
Imp.*

Bern.

Yet good  
men may  
be crossed  
in a good  
course.

2 King. 9.

20.

But God  
shall either  
bridle, or  
change, or  
confound  
their en-  
mies.

for this life they fight, who haue laid hold on eternall life; our joy and our crowne none are able to take from vs. *Verè enim tuta pro Christo, & cū Christo pugna, in qua nec vulneratus, nec occisus, fraudabiris victoria.* There is no danger in that battaile wherein we fight for Christ, and with Christ, for we are sure, that whether we be wounded, or slaine, wee shall not be defrauded of the victory. *Iacob* here a good man, is in a good course, for he is trauailing at the Lords commaund from *Padan Aram* vnto *Canaan*, yet is he troubled with enemies: for *Laban* pursues him behinde, and *Esau* commeth against him before; but both of them labour in vaine, because God is with him.

The Lord doth in such sort bridle the rage of *Laban*, that albeit he marched after *Iacob* more furiously then *Iehu* the sonne of *Nimshi* marched after *Iehoram*, thinking to satisfie his discontented minde, by reducing *Iacob* to a greater slavery then hee was in before: yet the Lord puts inhibition to the

the conclusions of his hart, and makes him faine to sue for *Jacobs* friendship, and to enter into a couenant of peace with him.

Yea, which is more comfortable, the Lord maketh *Laban* himselfe a preacher of Gods prouidence, in mercy watching ouer *Jacob*. Thus the Lord bridleth *Laban*, and sends him backe againe to his owne harme, without doing harme to *Jacob*, or any of his. And as to *Esau* the Lord in like manner changes his cruell Heart, and makes him fauourable to *Jacob*, so that the same hands wherwith once he thought to haue slaine him, embraces him, and with the same mouth that once vowed to haue his life, he kisses him: so sure are they vnto whom the Lord is a protectour. For *when the wayes of a man please the Lord he can make his enemies his friends.*

If yee will marke and consider this History, that the Lord so carefully waytes vpon his seruant *Jacob*, that for euery trouble which arises to him, he acquaints

As the sufferings of Christ abound in vs, so his

consolations aboundeth.

2 Cor. 1. 5.

Verse 2.

acquaints him euer with some new and singular Consolation. In the beginning of this Chapter, the Angels of the Lord appeared vnto *Jacob*, to comfort him, they brought him in effect this message from the Lord: Feare not, O *Jacob*, the power and malice of thy brother *Esau*, for here are wee, the host of the liuing God to goe with thee, and assise thee, according to the promise of protection in thy iourney, that God made to thee in Bethel, wherein thou sawest the Angels ascending and descending vpon the Ladder: we are now sent to waite vpon thee; as wee conveyed thee in thy comming, so are wee now safely to convey thee in thy returning, in despite of all that will oppose themselues against thee.

This vision no doubt did confirme the heart of *Jacob* for a while, and encouraged him to the journey: yet soone after he is troubled with a new feare. The report of his Messengers, who tolde him that *Esau* was comming against him with foure hundred men, doth

doth in such sort disquiet his mind, that hee forgets his former comforts, and he becomes exceedingly afraid.

And in this each one of vs, may see an image of our owne weaknesse. *Jacob* had many proofes and experiences of Gods mercy, it is not long since he got joyfull deliuerance, from *Laban*, and since the Lord as I haue said, comforted him by the ministry of his Angels: and yet now behold how small a thing discourages him: certainly such is the weaknesse of the dearest Children of God, that it is not one confirmation, yea not many experiences of mercy, that will sustaine vs, but we haue neede continually and hourly to be strengthened with new grace of corroboration. Plants that are set in the earth, require watering when they are young, & corne that growes in the field, without the first and latter raine, comes not to maturitie and perfection: so we, vnlesse that euery houre the raine of heauenly grace descend vpon vs from God, or at the least his dewe distill

An image  
of our  
weaknesse.

b  
We haue  
need that  
the Lord  
should e-  
uery day  
renew his  
mercies to-  
wards vs.

distill into our hearts, by a secret and vnperceiued manner, cannot possibly stand; no, not one moment, in the state of grace. Every spiritual desertion manifests our weaknesse, the voyce of a Damosell shall shake vs, as it did *Peter*; the rumour of a trouble shall affray vs, as here it affrayes *Jacob*: it is the Lords countenance which maketh vs to liue. *Cause thy face O Lord to shine upon vs, and we shall be safe.*

*Pfal. 80.*

Not once,  
but often  
doe the  
godly fall,  
and that  
many  
times in  
one & the  
selfe same  
sinne,

*Abraham* in *Egipt* got a notable prooffe of the Lords prouident mercy waiting ouer him, preserving *Sarah* inuiolate, when he had expounded her chastitie to the concupiscence of an Ethnike, king *Pharaoh*: but was this experience of God his mercy sufficient to confirme him, and make him strong against the like tentation in time to come? No surely, for shortly thereafter in *Gerah*, among the *Philistines*, he falls into the same sinne of fearefull distrust; so that againe the second time hee seekes the preservation of his life, by hazarding the chastitie of *Sarah*:  
And

And that worthy Prophet *Samuell*, albeit hee found many a time the Lords presence with him, assisting him in such sort, that he suffered none of his words to fall to the ground, yet when God commaunded him goe, and annoynt *Dauid*, he refused at the first, & why? because he feared least *Saul* should slay him. Who would think that such weaknesse had bin in the man of God, that hauing the word of the Lord for his warrant, he should yet be afraid of the countenance of man? Thus now and then hath the Lord giuen to the best of his children, a prooffe of their owne weaknes, that we looking vnto them, might bee humbled within our selues, knowing that we are nothing without the Lord. As *Entichus* fell from his seat in the window, wherein he sate hearing *Paul* preach: so haue we our own fownings, whereby many times we fall from the seate of our deuotion, from the full assurance of faith, which causes confidence, from the sense of mercy and spirituall joy rising thereof, into horrible

We haue  
our spiritu-  
al faintings  
and fown-  
ings, war-  
ning vs of  
our owne  
weaknesse.  
Acts.

Psal.

And that  
God is the  
strength of  
our life.

horrible distrust, and fearefull perturbations; so that wee become almost dead, heartlesse, comfortlesse, and without feeling: But blessed bee the Lord, who euen at those times, *doth keepe our soules in life*, and lifts vs againe into his armes, more louingly then *Paul did Eutichus* he sets vs againe on our feet, hee renues his mercyes, and restoreth his former joyes vnto vs. Let it therefore neuer goe out of our mindes, that *God is the strength of our life*, without whose grace we haue no standing, that so our eyes and our harts may be continually aduanced towards him, desiring the Lord to bee with vs, and at no time to leaue vs. In all the course of our life, let vs say to the Lord with *Moses*, *I will not goe forward one foote, except thou goe with me*, otherwise we shal faint vnder euery burthen, stumble at euery impediment, and fall vnder the least tentation, that shall ouertake vs: but if the Lord bee with vs, *wee shall be able to doe all things, through him that comforts vs.*

CHAP.

CHAP. II.

*Gods fatherly compassion appears in that  
he handles vs most tenderly, when wee  
are weakest.*

**N**Otwithstanding, for this infirmity  
in *Jacob* the Lord doth not reject  
him, but rather like a louing father,  
handles him so much the more tender-  
ly. It is the Lords praise and our com-  
fort, *he breakes not the brused reed, and  
quenches not the smoaking flax, he is the  
God who comforts the abiect, and bindeth  
vp the broken in heart.* It was not for  
*Jacobs* worthinesse, that the Lord did  
first chuse him, and now for his weak-  
nes hee will not reject him: therefore  
doth hee now appeare to *Jacob* in his  
need, and minister vnto him greater  
comfort then any he got before. In the  
beginning of the Chapter, the Lord  
sent his Angels, his ministring spirits to  
comfort him; and now because *Jacob* yet  
is in feare, in the end of the Chapter, ye  
see

Malac.

Pf. 37. 24.

This rare  
vision tea-  
cheth the  
manner of  
Gods  
wrestling  
with his  
children.

See how he comes himselte, and com-  
forts him. Such is thy tender mercy O  
Lord towards those whom once thou  
hast chosen to be thine, that thou wilt  
neuer forsake them surely, *because thou  
art not changed, therefore it is that we are  
not consumed, though we fall thou wilt  
put vnder thine hand and raise vs up  
again, and makest thy last comfort al-  
waies the greatest.*

The vision is rare, the like not againe  
to be found in all the booke of God :  
yet most profitable for our edification,  
as contayning in it an exemplar of  
Gods wrestling with his own children,  
and therefore meete to be considered of  
all the good souldiers of Iesus Christ,  
wrestlers in the spirituall warfare. And  
therefore, for the better vnderstanding  
of it, and giving greater light to the  
whole storie, in the entry we shall per-  
mit these three things God willing.  
First what moued the Lord at this time  
to appeare vnto his seruant *Jacob*. Next  
what is the forme and manner of the  
Lords apparition. And thirdly what  
is the end of it.

CHAP.

CHAP. III.

*The cause moving the Lord to appeare to Iacob, at this time.*

**T**He cause moving the Lord to appeare to *Iacob*, was the hard estate wherein his seruant stood at this time. For *Iacob* is now in great anguish of minde, tumbling as it were betweene feare and confidence, betweene hope and despaire : hope bidding him goe forward in his iourney, despaire by the contrary dissuading him; confidence promising him safetie, feare threatening him with danger. His hope leanes on the word of God, who promised to be with him, and prosper him : his feare is conceiued of the words of *Esau*, who had vowed to slay him, and is now wakened againe, and augmented by the report of his seruants, who tolde him, that *Esau* was comming against him with an army. Thus did he walk staggering vpon feet, not vnlike the

B                      feete

*Jacobs perplexitie.*

Dan.

feet of *Daniels Image*, partly of clay, partly of iron. Some of his thoughts being weake and impotent; others strong and forcible to carry him forward. In this perplexitie now stands *Iacob*, having no conclusion nor counsell within him without contradiction, vncertaine what to doe, or which way to turne him; not

2 Chro. 20

vnlike *Iehosophat*, which being straited with the *Ammonites*, *Moabites*, and *Edomites*, stood vp before the Lord and said, *O Lord there is no strength in vs, to stand against this great multitude, neither doe wee know what to doe, but our eyes are towards thee.* In like manner say I, doth *Iacob* here, being assaulted with a force hee was not able to resist, hee turnes him to the Lord, and expones to the Lord in humble manner his feare: *Deliver me O Lord from the hand of my brother Esau, for I feare him, least hee come upon me, and smite me, and the mother upon the children.* Therefore is it that now the Lord comes, as in due season and conuenient time, to shew himselfe for the comfort of

of his seruant. No helpe for *Iacob* in man, the Lord puts to his right hand, & comforts him. *Ibi enim incipit diuinū auxilium, ubi deficit humanum.* When all other helpes failes the Children of God, the n commeth in the helpe of God, for he knows best the very point and article of time, wherein it is meete that hee should bee the diliuerer of them who wayt vpon him.

As to the manner of the apparition, the Lord is not content to answere *Iacob* by word onely, nor by sending secretly patience and comfort vnto his troubled spirit (which way many a time he answeres the prayers of his owne) but he confirms him by an extraordinary vision. For he appeares to *Iacob*, in the forme of a man, and wrestles with him, he assayes him not with a superiour strength which he was not able to withstand, but applies himselfe to *Iacobs* weaknesse, and disposes the wrestling in such a manner, that *Iacob* gets the victory, albeit not without a wound, for his thigh-bone is disjoynted, and

The help of God begins when other help failes.

The manner of the Lords apparition is both by word and vision.

put out of the joynt, so that he haulteth all the dayes of his life: which as for the present time it was a matter of his humiliation, being a discouery of his weaknes, and of the Lords indulgence, whereby onely he preuailed victor in the combat, so was it for all time to come, a memoriall and remembrance vnto him of this most comfortable apparition.

The end  
of the  
Lords ap-  
parition is  
Iacobs cō-  
firmation.

And as to the end of the Lords appearing, the end, saith *Theodoret*, was the confirmation of *Iacobs* hart against feare; *ideo enim Angelus cū Iacob luctari voluit, ut timenti fratrem fiduciam inijceret*. And this ye may perceiue out of the words which the Lord vtters when the wrestling is ended, *thou hast wrestled with God, and shalt also preuaile with men*. Feare not therefore (will the Lord say) O my seruant *Iacob*, to encounter with *Esau*, who is but a mortall man; I, who haue furnished thee with strength to stand in this wrestling with G O D, shall furnish thee with strength also in all thy conflicts vvith

men,

men, and thou shalt preuaile. This is the ground of all our comfort in trouble, which if we could remember, then would we not be cast downe nor disquieted with feares,, *but would sanctifie the Lord of hosts in our hearts, and make him our feare.* It is not in our name, nor strength, nor in the power of nature that we stand and wrestle. We go forth against our *Goliath* in the name of our God, weake in our selues, yet in him *more then Conquerours*: *Maiores enim est qui prae est in nobis, quam qui in hoc mundo, nec plus ad deiciendum potest terrena poena, quam ad erigendum diuina tutela.* He is stronger that rules in vs, then the Prince of this world, Neyther are these euils which earthly men are able to inflict vpon vs, so forcible to cast vs downe, as the heauenly helpe is able to raise vs vp: let vs alwayes walke forward in this our strength. *The Lord is my light and saluation, the Lord is the strength of my life, of whom then shall I be afraid.*

Esay. 8. 13.

Cyp. lib. 2  
epist. 6.

Psal. 17.

But now, before that yet wee enter  
B 3 into

How mercifulously  
God in  
dealing  
with his  
children  
workes by  
contraries.

So did hee  
worke in  
them the  
worke of  
creation.

into the particulars, let vs marke this profitable lesson, that vpon the grounds I haue laid, arise to be obserued. If wee consider what is the Lords purpose and intention, what againe are the meanes that he vseth to bring about his purpose: and yee shall see that the Lord vseth meanes, which appears contrary to his end. His purpose is to confirme *Iacob*, the meanes hee vseth, is wrestling with *Iacob*; a strange manner of working, that the Lord should shake him hee mindes to strengthen, that he should wound him whom hee purposes to confirme: and thus, and this manner of way on a sodaine, terrifie by a strange wrestling in the night, & in a solitary place, his seruant, whom hee came to comfort; but so it is, the working of the Lord oft times is by contraries. In the first worke of creation, hee made all things of nothing. *He commanded light to shine out of darkness.* Hee formed the body of man, his most excellent earthly creature, of the basest matter dust and clay; of the vilest creature,

creature, hee made the most honourable, and all to shew the glory of his power. In the worke of redemption in like manner, our Sauour Iesus by sustaining shame, hath conquered to vs, glory; by induring the Crosse, hath obtained the crowne; by suffering death, hath destroyed death, and him who had the power thereof: and after the same manner of working, hee is yet daily *meruailous in his Saints*: By death he brings them vnto life; *He kils and he makes aliue*. Through doubtings hee leads them to assurance; by temporall despaire hee brings them to abound in hope; he afrayes them with his terrors, to make them the more capable of his consolations. It is strange and meruailous in our eyes; may not wee learne it by daily experience, that God delivereth vs from Sathan, by letting Sathan loose for a while vpon vs? Hee saues vs from our sinnes, by gathering all our sins against vs, and laying them to the charge of our conscience, and by a present feeling of his wrath, hee

So also in the work of redemption.

And so daily in his Saints  
Psal.

We should  
not there-  
fore be dis-  
couraged  
when God  
seemes vn-  
couth and  
strange  
to vs.

*Psal.*

*Hose. 6.*

*Tim.*

*Genesis.*  
*Acts.*

maketh vs flee that terrible Wrath which is to come.

Be not therefore discouraged, yee who finde this working of the Lord, faint not though the Lord after this manner doe exercise you, that when ye cry for mercy, yet to your feeling ye apprehend nothing but anger: reuerence the working of God, suppose for the present yee vnderstand it not; let the Lord walke on his owne way, and wait thou with patience for comfort in the end, *the Lord will send a gracious raine upon his inheritance to refresh it, when it is weary: though he kill vs, he shall make vs to liue againe.* When he hath humbled vs to the graue, yet will he raise vs againe. *After two dayes he will reuine vs, and in the third he shall raise vs up, and we shall liue in his sight.* It is no rotten foundation we leane to; *the foundation of the Lord remaines sure, & therefore, albeit the Lord should slay vs yet will we trust in him.* He sent a fearefull darknes on *Abraham* or euer hee shewed him the comfortable vision. He stroke *Paul* vnto

vnto the ground, and confounded him, before that he conuerted him; he strake him with blindnes, or euer hee opened his eyes; hee began hardly with *Iacob*, but ends with a blessing; at the first he dealt rigorously in his answers with the woman of *Canaan*, but in the end comforted her. As *Ioseph* for a long time made it strange with his brethren, but at length his inflamed affection compelled him to embrace them: So the Lord, though hee make a shew of an angry countenance towards his owne, yet his inestimable loue and fatherly compassion shall force him to reueale himselfe vnto them in the sweetnesse of his mercy: *For a little while haue I forsaken thee, for a moment, in mine anger, (as it seemed) I hid my face from thee for a little season, but with euerlasting mercy haue I had compassion on thee, saith the Lord thy redeemer.* We shal perceiue in the end, that which now in the midst of trouble we see not: though in our afflictions we take him vp as an aduersary, through the weaknes of our faith, yet

Esay..54.7

For in the end he shal shew himselfe a louing father to his own

Psal. l. 19.

Division  
of the hi-  
story.

I  
The wrest-  
ling, and  
five cir-  
cumstances  
thereof.

yet shall we finde, that then God was with vs, working for our deliuerance, when hee seemed to be against vs. Let vs not therefore be cast downe, when the Lord worketh with vs after his own manner of working, by meanes vnknowne to vs. Let vs learne of *Iacob* to wrestle with the Lord, and with that woman of *Canaan*, cleaue to him the faster, that he seemes to put vs away: we shall feele in the end, *the Lord is neere vnto them who are of a contrite heart, & will saue such as be afflicted in spirit.* Yea, we shall with *Dauid* reioyce and glory in the Lord, *it is good for me that euer the Lord corrected mee;* The Lord be blessed therefore, for hee hath shewen his meruailous kindnesse towards me.

It is now time that we enter into the History it selfe, which hath these two parts: The first sets downe the Angels wrestling with *Iacob*: The second containes the conference of the Angell with *Iacob*, which followes vpon the wrestling. As for the wrestling, we haue in it five things to be considered: first,

first, the time of it: secondly, the persons between whom: thirdly, the manner of the wrestling, whether corporall onely, spirituall onely, or mixt: fourthly, how long continues the wrestling: and last of al the euent & issue of this wrestling.

2  
The conference be-  
twixt God  
and Iacob.

CHAP. IIII.

*The first circumstance, the time of the wrestling.*

AS to the first, the circumstance of time is noted by *Moses, when Iacob* (sayth he) *was left alone*. Amongst many reasons that might moue *Iacob* to bee alone, I encline to none more then this: he sought to be solitary, to the end he might haue the fitter occasion to pray, and poure out his grieve the more freely and homely into the Lords bosome. For we know that the presence of men is oftentimes a great impediment of the free communing of our soules with God, and that the children of God will boldly communicate those

x

b

Solitarines  
conueni-  
ent for  
prayer.

And yet  
solitarines  
auailes not  
without  
inward at-  
tention.

Cypr de  
orat. dom.

those secrets to the Lord, which they will not vtter to their dearest friends. We haue here then to learne with *Iacob*, sometime to with-draw our selues from the dearest company of men, that wee may haue the better occasion by prayer to conferre with our God, *For hee who loueth wisedome, will separate himselfe to seeke it.* Yet are wee to remember, that solitarinesse auailes not without, vnlesse there be silence within : For though the body bee remoued from the eyes of men, if the soule in the meane time bee disquieted with bands of restlessse and troublefome motions, it is not possible that we can pray.

*Maxima est segnitia, alienari & capi ineptis cogitationibus, cum Dominum deprecari, quasi sit aliquid, quod magis debeas cogitare, quam quod cum Deo loquaris, quomodo te audiri à Deo postulas, cum te ipse non audias, vis Deum memor esse tui cum rogas, cum tu ipse memor tui non sis, hoc est ab hoste in totum non cauere, hoc est vigilare oculis & corde dormire, cum debeat Christianus, etiam cum*

*cum dormit oculus, corde vigilare.* It is (saith Cyprian) a very great sloath to be alienate and carried away with vnmeet cogitations, when thou prayest vnto God: as if there were any thing whereof thou shouldest thinke more then this, that thou art speaking with God. How desirest thou that God should heare thee, when thou hearest not thy selfe? or that hee should be mindefull of thee, who art not mindefull of thy selfe? By so doing, thou art not warie enough of thy enimie, this is to watch with thine eyes and sleepe with thy heart, whereas it becommeth a Christian euen to wake with the hart, when the eye is asleepe: *I sleepe but my heart waketh.*

When therefore we goe to pray, we must doe as did our Sauour, when he went to raise *Tabitha* from the dead, he put the Minstrels and the Mourners to the doore; and wee must put worldly thoughts out of our mindes, tollerable seruants (if so be wee vse them as seruants) at another time, but no way tolle-

Cant.

What preparation should goe before prayer.

tollerable in the time of prayer : Like the Asses and Seruants of *Abraham*, which he vsed as helpes to carry him forward in his journey, but left them at the foote of the mountaine, when he went vp to pray, and sacrifice to the Lord. And thus the perturbations of our mindes within being quieted, then let vs eschew as farre as possibly wee can, all occasions of distractions without vs. Let vs with his spouse in the Canticles, follow our Husband to the fields, and there talke with him: or with *Dauid*, let vs examine our hearts upon our beds, and be still: or as our Sauour commandeth vs: *Let vs enter into our chamber, and shut the doore, and there in secret pray to our heauenly fathèr.* After this manner went *Daniel* to his chamber alone, and *Peter* to the top of the house alone, and *Iesus Christ* went alone to the mountaine to pray all night. And so much the more earnestly should we practise this Lesson, because now by *Iacobs* example vvee learne, that then the Lord doth deale most

b  
Cant.

Psal. 4.

Mat. 6. 5.

Dan.

Acts.

How care-  
full wee  
should be,  
and why,  
to seeke  
occasions  
to pray.

most familiarly to shew himselfe vnto vs, when wee are best content to separate our selues from all other pleasures, that we may get conference with the Lord: whereas by the contrary, when we neglect to seeke him, and will not doe so much as redeeme a time and occasion to speake with him, by forgoing for a while, the company of men, the Lord accounts that hee is dishonoured of vs, that we are such, as haue little delight in the Lord, yea, preferres euery thing before him: and therefore also it is, that the Lord delights not to be homely with vs, and to acquaint vs with his familiar presence, because we doe not carefully waite vpon him.

The Lord therefore encrease in vs this delight & disposition to pray, that we may esteeme it a benefit & vantage to vs to haue the least occasion to pray, for it was neuer yet seene but that a hart to pray hath euer been an vndoubted forerunner of a speciall blessing of God to ensue. *If we open our mouth wide the Lord shall fill it: seeking must*  
goe

Neglect of  
prayer is a  
contēning  
of God.

True pray-  
er alwayes  
returnes  
with profit  
to vs.

Psal.

Genes.

How at six  
petitions  
Abraham  
brought  
the Lord  
from fifty  
to ten.

Mat. 5.

goe before finding, & we must knocke before it be opened. If we haue the first we may be sure of the second. Our Sauiour hath assured vs, that our heavenly father will giue his holy spirit to them who desires him. When *Abraham* prayed to the Lord, the Lord answered him in such sort that euery petition hee sent forth returned back with some new gaine: at sixe petitions he brought the Lord from fittie to ten, that the Lord promised to spare all *Sodom* for tenne righteous. And that which is most comfortable, the Lord left not off answering, till first *Abraham* ceased from praying: As that *Oyle* miraculously multiplied by *Elisha*, continued so long as the poore widdow had an emptie vessell wherein to receiue it: so may we be sure that the grace of our God, shall without ceasing bee multiplied vpon vs, so long as our hearts are enlarged to call vpon him. *Blessed are they who hunger and thirst for righteousness, for they shall be satisfied.*

CHAP.

CHAP. V.

*The second circumstance, the persons  
betweene whom the wrestling is.*

**T**He second thing that here comes to be considered, is the persons, betweene whom the wrestling is. Hee that wrestles here with *Jacob*, is not a Man, albeit *Moses* so calleth him, because so hee appeares : neither is hee a created Angell, albeit *Hosea* call him an Angell of God. But hee who wrestles is the sonne of God, the great Angell of the couenant, *hic homo verus Deus est, non ex nuncupatione, sed natura* : hee it is, who in this combat is the wrestler with *Jacob*.

Where first it is to bee demanded, how it is that Iesus Christ appeared to the Fathers vnder the law, in forme and shape of a man, hee not being yet incarnate and made man indeede. The answere is, that appearing of Christ in forme of a man, was as *Tertullian*

**C**

2  
*Chris. in  
Gen. 32.*

How as  
mā Christ  
appeared  
to the Fa-  
thers be-  
fore his in-  
carnation.

calleth

Gal.

Difference  
betweene  
Christs  
apparition  
and his  
manifesta-  
tiō after in  
the flesh.

calleth it, *preludiū humanitatis*, a presignation of his manifestation after in the flesh: but there is a great difference between the appearing & his incarnation that followed, *in the fulnesse of time*. For first, albeit christ before his incarnation tooke on verely the body of man, yet was he not then a man indeede, he was not then *of the seed the woman*, but whē fulnesse of time came, God sent his son into the world made of a woman, *then the word was made flesh*: then tooke he on the seed of *Abraham*, & became *in al things man like vnto vs except sin*: then hee assumed our nature, and joynded it into one substance vwith his diuine nature, that is, into one personall vnion, for the straitnesse of the which conjunction, it is sayd, and most truely, that Christ Iesus Man is God, and Christ Iesus God is Man: vvhich before his incarnation could not be said of him. Secondly, vvhetherby Christ vnder the law tooke on the body of man, was but temporall, and for the doing of some particular errand, vvhich so soone as he had

had finished, he laid away againe. But Christ Iesus hath now assumed the nature of man, neuer to be laid away againe : as hee hath joyned our nature vvith his diuine nature in a personall vnion, so also in an euerlasting vnion ; so that there shall neuer be a separation betweene them.

Alway in this manner of Christs appearing vnto *Iacob*, & other of his seruants before the law : let vs take vp the loue of Iesus toward his owne, that for their sake hee is content to abase his maiestie, and appeare to his seruants, not in a shape answerable to his glory, but in such a forme as their weakenes might best comport vvith : for vvhat kind of more homely and familiar apparition can God vse to man, than to appeare as a man, in the shape most familiar to man? Not as God clad with glory and Maiestie, for that way no flesh might abide him. In this O Lord thou hast shewed thy goodnes to man: in this our father *Abraham*, *Isaac*, and *Iacob* had a prooffe of thy louing kind-

Christs  
loue is  
seene in  
his familiar  
apparition  
to the fa-  
thers be-  
fore the  
Law.

But more  
aboundant  
ly hath he  
shewed his  
loue to vs  
in this last  
age.

*Iren.  
contra  
Val.lib.3  
cap.28.  
Bern.Ser  
2.de ad-  
uen.dom.  
Iren.  
contra  
Val.lib.3  
cap.31.  
Teriulli.  
de carne  
Christi.  
Phil.2.7.*

nesse : and in this, all thy children may see what great account thou makest of them, vvho loue and feare thy holy name.

But what is all this, if it be compared with that which after followed, I doe meane with that great loue, which now in this last age of the world, according to the truth of his promises he hath shewed vnto his Church, in that he hath kept the precise, promised, and appoynted period of time, wherein he hath appeared to his Church, not in shpe of a man onely, as he did to our fathers, but in the very nature of man. A man indeed, albeit not made man, after the manner of other men : *For hee is the stone cut out of the mountaine without hands : He vv as not made man by the operation of man: He is a flower of the field,* not of the garden; he grew vp like a *Branch of the root of Iesse:* but not by the ordinary labour of a Gardiner. *Hee is the second Adam,* very man, but not begotten by man : *He being the God of glory, made himselfe of no reputation,*

reputation, hee tooke upon him the shape of a seruant, and was made like vnto men: and all this he did, that in our nature he might work the work of our redemption. Hee came downe from the bosome of his Father, as the great Angell of his counsell, to reueale to vs his fathers will concerning our saluation. It is not customable, that honourable personages should come to the poorer, but his compassion of our necessities constrained him: *Iacentes enim paralytici in grabato, diuinam illam non poteramus attingere celsitudinem*: For we lying sick of the palsey in our cowch, were not able to reach vnto that diuine and high maiestie; therefore hee humbled himselfe to come vnto vs, because wee were not able to goe vnto him.

And herein hath he vttered toward man, his wonderfull Ione. Man being man onely, aspired to be like vnto God, and so lost himselfe, that now hee is become worse then a *Companion to beasts*: But Iesus being very God, was content to become man, that he might

*Bern.de  
aduentu.  
Dom.  
Serm. 1.*

Man lost  
himselfe  
aspiring to  
be like vn-  
to God:  
Christ  
hath saued  
Man by

humbling  
himselfe to  
become  
like man,

*Cypr. de  
Idol. van.*

*Cypr. de  
Elemos.*

*Esay. 53. 5.*

saue man, vvho vvvas lost. O how hath the loue of Iesus ouercome our ingratitude ! hee became the sonne of inan, to make ys the sonnes of God, he hath taken on him our sinnes, and giuen to vs his righteousnesse, he refused not to vndergo that death, which vvvas due vn-to vs, that he might make vs pertakers of his life. In a word, *Quod homo est, Christus voluit esse, vt homo possit esse, quod Christus est* : That vvwhich Man is Christ would bee, that man might bee made that vvwhich Christ is : and therefore, *Humilianit se, vt populum qui iacebat erigeret; vulneratus est, vt vulnera nostra sanaret; seruauit, vt ad libertatem seruientes extraheret; mori sustinuit, vt moriens immortalitatem mortalibus exhiberet.* Hee vvvas humbled himselfe, that he might raise vp his people lying in bondage : He was wounded for our transgressions, that by his stripes wee might be healed: He became a seruant, that wee vvho vvvere seruants might be restored to liberty : He suffered death, that he dying might giue immortalitie to

to vs that are mortall. This is, O Lord, the greatnesse of thy loue towards vs, the length, and breadth, the height, and depth *whereof all thy Saints are not able to comprehend:* But O Lord graunt that we may daily grow in the feeling thereof, that with joy of heart, we may resigne our selues fully to thine only seruice, vvhoe so willingly hast giuen thy selfe to be ours.

Ephes.

But to returne to the consideration of the persons; who wrestles: yee may meruaile what wrestling can bee betweene parties so vnequall, betweene God and Man, betweene the Creatour and the Creature, betweene the Potter and his Vessell. When the Lord is angry, the foundations of the mountains and earth doe shake. *Hee breaks downe, and it cannot be built, he shuts vp, and it cannot be loosed. The pillars of heauen tremble and quake at his reproofe: at his rebuke hee dryes vp the sea, and maketh the floud desert, there fish rot for want of water, and dye for thirst. Hee clothes the heauens with darknesse: hee biddeth his*

How is it that weake men in wrestling should bee partie to the mighty God.

Psal. 18.

Iob. 12.

Iob. 26.

Esay. 50.

Iob. 38.

Iob. 41.

1 Sam. 6.

Because  
God vttereth  
not his power  
and houlds  
vp man  
by secret  
grace.

*Chrisost.*  
*in Ge 32*

*lightning walke, and they say. Loe, here we are: he maketh the pot to boyle like a pot of oyntment, who is able to stand before this holy Lord? And how then is it that Iacob is brought in here as a wrestler with the Lord? But here ye must consider the parties, as they are set downe in this conflict by Moses.*

The Lord in this wrestling vtters not himselfe as the mightie God, hee shews not himselfe in his power, for so should hee easily haue confounded his creature, but the Lord vttereth himselfe as a man, and a man in piety & strength inferiour to Iacob. Iacob againe is here to be considered, not as a simple man, nor as a man vvrestling by his owne strength; but as one standing & wrestling by the strength of God: and hereof commeth his preuailing in this battell. The Lord vtters himselfe lesse then he is, and makes vp Iacob much more then hee was. *Magna certe Dei misericordia in figura hominis luctari valuit cum iusto vt se illius humilitati attemperaret.* And this same is the Lords dealing

dealing in all his wrestling with his children, that neither doth hee vse his strength against thē, nor yet leaue them to their owne weakenesse. If the Lord should shew himselfe a strong God in wrestling against vs, then indeed none were able to stand before him. The three Disciples at the sight of Christs glory, when hee was transfigurate on mount *Tabor*, fell to the ground astonished. If sintull flesh bee not able to abide the sight of his glory; how shall it indure the dint of his power? & that which is most of all, how could fraile man sustaine the benfall of his Wrath and anger, if the Lord would intend it?

Hereof then commeth our standing in these inward conflicts of conscience, that *our fairfull God suffers vs not to be tempted aboue our power: he assailes vs not aboue our strength: he sets not our sinnes in order before vs, that wee should see them as we committed them. Hee permits not his deputy the Conscience to accuse and torment vs according to the merite of our transgressions, hee mittigates*

Otherwise  
Man could  
not stand  
before  
him.

1 Cor. 10.

13

Psalm. 50.

mittigates the stroke of his rod, & extenuates the pith of his hand, when hee puts at vs. And with this also by his secret grace he vnderprops vs; otherwise no power should bee found in weake man, to stand in the meanest of these battels, wherein God sheweth himselfe our aduersarie party. Yea if the Lord should set vp one of our sinnes to pursue vs, and then withdraw his secret grace from vs, wee should fall into the desperation of *Caine*, and *Iudas*. And if hee should arme, but one of our owne cogitations against vs, we should become miserable murtherers to our selues, like *Saul* and *Achitophell*. If he take his breath out of our nostrils, we fall to the ground: or if he should abstract from vs the vse of Reason, which he hath lent vs, we become worse then the beasts. Thus, neither in inward, nor outward wrestlings, haue wee any strength of our owne to stand before him.

Our standing in trouble is onely by the strength of God, who sustaines vs :  
he

hee puts at vs with the one hand, and vnderprops vs with the other. It is God in vs, vwho ouercommeth himselfe opposing vnto vs. *Qui pro nobis mortē semel vicit, semper vincit in nobis.* And this yee may see clearly in his dealing with that woman of *Canaan*, his audible voyce was against her, but the secret helpe of his spirit vvas with her : with one hand hee repelled her, and with the other hee drew her heart neere vnto him.

In wrestlings spirituall, God is both our assaulter and vpholder.

*Cyp. lib. 2. epist.*

## CHAP. VI.

*Consolation for the Godly afflicted.*

**T**His I haue marked for thy consolation, thou who art the vvarriour and vvrestler of God, that thou maist know, *God is the strength of thy life* : and finding it so, maist be thankfull, and entertaine his presence vvith thee. For vvhereof (thinkest thou) hath it come, that so many yeeres thou hast stood

Psal. 94. 17

Psal. 66. 9.

Hose. 6.

Psal.

stood in the midst of so many tentations? that so long thou hast endured these spirituall vvrestlings, wherein thy conscience, and God vvho is greater then thy conscience, hath stood vp thine accuser: hath it come of any strength in thee? None at all. *If the Lord had not holpen me, my soule had almost dwelt in silence. It is the Lord that keepeth our soules in life.* The Lord vvho seemed our Aduersarie, was our secret helper; hee shooke vs with tentations, and sustained vs with his grace: *Euen the Lord who wounded vs, did heale vs. The Lord is the deliuerer of our soule out of all aduersitie.* Otherwise it had beene impossible for thee (O weake man) to haue holden vp thine head in the least of these tentations; ouer which now through his Grace thou hast preuayled, and obtayned the victory. *Not vnto vs therefore, O Lord, not vnto vs, but vnto thy name let the glory bee giuen.*

It is againe here to be marked, that the Lord when hee appeareth most fami-

familiarly to *Jacob*, hee exercises him with a wearisome wrestling; the sud-daintie and noueltie vvhherof (no doubt) at the first, did greatly terrifie and disquiet him. The Lord then when hee coms to *Jacob*, doth not cast him asleep into carelesse security, but hee tosses and shakes him too and fro, and exercises him with fighting and struggling all the night long ? whereof wee may learne, that euen when the Lord is nee-rest, and most familiar with vs, then oftentimes our tentations and wrestlings vwill be greatest. So soone as *Jacob* got the first blessing, therefore withall incontinent, hee behoued to sustaine the ennitie of *Esau*, and was forced, for eschewing his crueltie to vndergoe banishment. And now when the Lord comes to blesse him againe, hee first wakes and prepares him by tentation. This is the order of the Lords working : *Blessed is the man, who enuureth tentation, for when hee is tryed, hee shall receiue the crowne of life, which the Lord hath promised to them who loue him.*

It

The Lord  
will not  
giue his  
child:en  
immunitie  
from trou-  
bles.

*Iam. i. 12.*

Spirituall  
wrestling  
a witnesse  
of gods fa-  
miliar pre-  
sence with  
vs.

2 Cor.

Prover.  
1 The. 5.3

It is not then true which sometime the weake Conscience doth conceiue and apprehend, that spiritual exercises, wrestlings, and fightings against tentations, are tokens of desertion, of the Lords absence, and departure from vs: by the contrary, they are sure witnesses of the Lords familiar presence vwith vs, whether vve fight vwith the *spirituall weapons of our Warfare against carnall men* without vs, or against our owne infidelitie, and rebellious affections, labouring to subdue them, *and bring them captiues to Christs obedience*: or against any other of Sathans temptations, standing with the compleat armor of God at all occasions to resist him. All these wrestlings I say, are vndoubted tokens of a spirituall life within vs, and of the Lords presence vwith vs in mercy, and fore-runners of a further blessing; for as the carnall peace, and securitie of the wicked, ends in destruction, *and their pride goeth before a fall: when they say peace & safety, then shal come vpon them sodaine destruction*: like that which fell  
on

on the Philistines in the midst of their carnall rejoycing (the pillars of their house vvere not sure enough to sustaine them) so the inward humiliation of Gods children, is by a good token, a sure argument of approaching grace. But as to the vicked, vvith vvhom the Lord is not, they are no Wrestlers against Sathan and sin, for they are dead in sinne and trespasses, and haue rendered themselues prisoners, and captiues vnto Sathan, *and are taken of him Captiues at his will*: they liue vnder a miserable peace, with the enimie of their Saluation. If hee wound them, they mourne not, if he command them, they resist not. And such (alas) are many in this age, vvwhose eyes it may please the Lord to open, that they may see that miserable state wherein they do stand; and once may bee moued by his Spirit to sigh, vnder this heauie seruitude and bondage and earnestly call vnto God for deliuerance.

The wicked being dead captiues cannot fight.

2 Tim.

## CHAP. VII.

*Comfort for Christs souldiers.*

**B**Vt as for you whom GOD hath set at enmitie with the Serpent, and entred to fight in that battell, which once was proclaymed in Paradise, and wherein all the souldiers of that *blessed seed of the woman* must fight by course vnto the end of the world. Blessed are ye, for hereby yee may know that the Lord hath loosed the chaines of your captiuitie. Ye are no more the slaues & prisoners of sathan, but by grace warriors against him; ye stand on that side whereof the Captaine is, that triumphant conquerour, the victorious *Lion of the tribe of Iuda*, euen that God, *Peace*, who shall shortly trample Sathan vnder the feete of his Saints. Faint not ye therefore because of your continuall tentations. Thinke not the Lord is from you because you are exercised with inward wrestlings. Wrestling in this life is our greatest

Reuel.  
Rom.

Wrestling  
a sure to-  
ken of  
spirituall  
life.

greatest perfection, an vndoubted testimony of another life in vs, then the life of nature. None can strue against sathan and sinne, but by the spirit of the Lord Iesus : or who can hold, or retaine the Lord till hee blesse him, but he who hath the Spirit of the Lord Iesus : Nature will make no opposition to Nature, and Sathan will not strue against himselfe : where struing and wrestling is, struing (I meane) for a blessing from God, and wrestling against sinne, there Christ is, there the spirit of the Lord is, & ther a new life is. By it thou art knowen to be the good fouldiour of Iesus, to bee the man for whom is prepared the Crowne, *For no man is crowned except he strue.* Let it be therefore no discouragement to thee that thou art kept vnder, wrestling with daily tentations, but rather let it bee to thee a witnesse that God is with thee, as hee was with *Iacob*.

Tim.

Farther it is to be considered, that *Moses* saith, a Man wrestled with *Iacob* : so hee appeared to be, but as yee

D

haue

In all our afflictions we should goe by the instrument and looke to God as our party.

Iob.

haue heard the wrestler was the Lord. This yeelds a notable lesson for the children of God, that in all our wrestlings, what euer appeare vnto vs, or who euer seeme our partie, it is the Lord, with whom alway wee haue to doe. This consideration vpheld *Iob* that worthy warriour, in the middest of his greatest afflictions: when the tempest of winde ouerthrew the house and destroyed his seauen sonnes, and three daughters: when fire came down from heauen, and burnt his seauen thousand sheepe, and his seruants: when the *Sabeans* destroyed his five hundred yoke of Oxen, and five hundred shee Asses: when the three bands of *Chaldeans* tooke away his three thousand Cammels: yet in all this he complains not of the iniquitie of the *Chaldeans* and *Sabeans*: he murmures not against the elements, the aire, nor the fire: he speaks no word against any that were instruments of his trouble: he knew that they were all vnder the Lords commandement, to come and goe at his pleasure, hee

hee turnes his eye toward the Lord,  
and takes him vp for his partie. *The  
Lord hath giuen, the Lord hath taken,  
blessed bee the name of the Lord.* And so  
with this one weapon of godly confi-  
deration he keepes off at one time ma-  
nifold buffets & blowes of Sathan, and  
is preserued vnwounded by them: *For  
in all this Iob sinned not with his mouth.*

Good were it for vs, if in the whole  
course of our life, vve could remember  
this: for so shuld we not be discouraged,  
& cast down (as commonly we are) by  
looking too much to the instruments  
of our trouble. Many things we beare  
the more impatiently, because we con-  
ceit they proceede from men, or other  
second causes, which we vvould receiue  
much more vvillingly, if wee could re-  
member they come from God. Not so  
much as a Sparrow, nor a haire of our  
head falls to the ground, without the pro-  
vidence of our heavenly father: He that  
keepes our hearts will hee not keepe  
our selfe? *Si sic custodiuntur superflua  
tua, in quanta securitate est anima tua? If*

Our impa-  
tience pro-  
ceedes of  
this, that  
we looke  
to the in-  
strument  
more then  
to God.

Mat. 6.

August.  
hom. 14.

Dan.

Sam.

Ruth.

*Tertul.  
lib. de  
patien.*

thy haire bee kept, in what safety is thy soule ? What euer cup of trouble men prepare for vs, we shall not drinke of it, vnlesse the Lord appoint it, and temper it first with his owne hand. *Nabuchad-nezzar* boasted the three children with a fiery furnace, yet were they not afraid, & all because they considered that God about him ouer-ruled his intention. *Shimei* cursed *David*, and he was not incenced with anger; because hee considered that the Lord had sent him. And *Nahomi* with this comforted her selfe against the losse of her husband : *It is the Lord* (saide shee) *who humbles me.* All these doe warne vs, vvhom God hath appointed for greater conflicts, that it is a great feeblenes arising of inconsideration to suffer our soules to be dimoued out of the state of patience, by the inordinate behaviour of any outward instrument of our trouble. *Absit à seruo Christi tali inquinamentum, vt patientia maioribus preparata in minoribus excidat.* Let such a spot and foule blemish bee farre from the  
seruants

servants of Christ, that our patience which is prepared for greater conflicts should faile, and fall away in smaller tentations. *If when we run with foot-men they weary us, how shall wee match our selues with horses?* If when wee wrestle with men, who are flesh and bloud, we are so easily ouer-throwne with euery breath of their mouth, and wounded with their smallest injuries, that vvee faint and become impatient, how shall we *wrestle against principalities and powers?* or how shall vvee resist the fiery darts of the Diuell? We haue therefore for helpe of our weaknesse, to gather our thoughts and remember, that who-soeuer bee the instrument of our trouble, it is the Lord, vvith whom vvee haue to doe, so shall vvee the more easily possesse our soules in patience, and giue glory to God.

Ier. 12. 5.

Rom. 8.

## CHAP. VIII.

*The third Circumstance, the manner of the wrestling, corporall, spirituall, or mixt.*

**I**N the third roome wee promised to speake of the manner of this wrestling, whether it bee corporall onely, or spirituall onely, or mixed. Now that it is mixt, and so partly corporall, and partly spirituall will appeare, by comparing *Moses* and the Prophet *Hosea* together. That the wrestling was corporall it is cleare, of the disjoynting of *Jacobs* thigh, whereof *Moses* makes mention: and that it was also spirituall appeares, partly of that which *Moses* saith, that *Jacob* strave for the blessing, and partly of that which *Hosea* saith, that hee preuailed by wrestling and praying.

Hof. 12.4.

These are the forest kinde of wrestlings, when the Lord at one time exercises his children, both in body and mind

minde, that his heauie hand of sicknes, pouertie, or some such like is vpon their bodyes, and therewithall heauy inward troubles vpon their mindes. This is indeede a very hard estate: for as *Salomon* saith, *the spirit of a man will sustaine his infirmitie, but a wounded spirit who can beare it?* and yet with both those at one time hath the Lord exercised his dearest seruants so hardly, that the vehemency of their trouble, hath forced them to poure out most lamentable complaints; *My heart* (saith *Dauid*) *is wounded within me. My spirit is in perplexitie, and my soule is amazed. The Lord renewes his plagues, and encreaseth his wrath against me* (saith *Iob*) *So that changes and armies of sorrowes are against me: the Lord suffers me not to take my breath, but fills me with bitterness. The Lord* (saith *Nahomi*) *hath giuen me much bitterness. I haue fightings without, and terrours within,* sayth the Apostle. It is a common disease of the Children of God in their troubles, to thinke that their troubles are

Sore wrestlings when God at one time humbles his children both in body and minde.  
Prou.

Pf. 109.22

Psa. 143.4

Iob. 10.17

Iob. 9.8.

2 Cor. 7.5

1 Cor. 10.

A rare ten-  
tation whē  
Gods wor-  
king seems  
to fight  
with his  
word and  
promise.

singular: I haue therefore marked this,  
that none of them should think them;  
selues marrowlesse, when the Lord  
deales with them after this manner;  
*For no tentation hath ouertaken you, but  
that which appertaines to men.*

Wee haue here in like manner to  
mark another kinde of tentation, wher-  
by God tryes the faith of his children,  
which is, when his work seemes direct-  
ly to fight against his Word, so that in  
working with his children hee appea-  
reth to come against his promise. As  
for example, the Lord hath promised,  
that if I repent, hee will forgie; if I  
mourne for my sinnes, he will comfort  
me; if I aske from him, hee will giue  
vnto mee, so sayes he in his word: Yet  
I finde in his working with mee, the  
contrary (will the troubled conscience  
of the Childe of God say) I doe repent  
from mine heart of my sinnes, and am  
sorrowful that euer I offended my God,  
but I cannot feele the Remission of  
them: I mourne, but *the Comforter who  
should refresh my soule commeth not.* I  
call

call and cry night & day, but the Lord heareth mee not. Vnto this estate I know that oftentimes the dearest of Gods children are brought, *as if the Lord had forgot to bee mercifull vnto them, and shut up his tender mercies in displeasure, they can finde no promised rest to their soule, nor peace to their troubled mindes.*

## CHAP. IX.

*How we should behaue our selues in this tentation, we are taught.*

**T**Hou therefore whose heart is set to seeke the Lord, & in this perplexitie wouldst know what to doe and how to behaue thy selfe, I can no better way resolue thee, then to send thee to looke vnto *Abraham, Iacob, Iob*, and the rest of these, who haue been exercised with the like tentations before thee. Marke therefore, and consider how the Lord commanded *Iacob* to go backe againe vnto *Canaan*, and promised to be with him;

I  
By Iacob.

him; yet now in the iourney (as it would seeme) he comes against him. He bad him goe forward and yet disioyns his thigh bone, & so vnables him to goe as he was wont. Notwithstanding *Iacob* still cleaves fast to the promise of the Lord, being perswaded that the Lord could not faile him; and therefore contrary to his present sence and feeling, trusting still on the word of the Lord, for all the appearing contrarietie of his working, he craues a blessing from him that wrestles vvith him.

2  
By Abraham.

Againe, will ye looke vnto *Abraham* our father? the Lord made him a promise, that in *Isaac*, his seed should be blessed, and yet hee commands him to slay him. A wonderfull temptation, that the Lord commands him to slay that child, in whom hee had promised the multiplication and blessing of his posteritie: for here the promise of God & his commandement seemes to fight together. Yet *Abraham* strengthened in the faith, as he receiued *Isaac* from the dead wombe of *Sara*, doth not doubt  
but

but God was able to raise him from the dead againe; and therefore resting on the Lords promise, he spares not to sacrifice *Isaac*, being fully assured that the Lordes apparant contrary working, could no way be prejudiciall to the veritie of his word. O strong ! O rare ! O wonderfull Faith ! Therefore the Lord who giueth no vaine stiles to his seruants, honoureth *Abraham* with this name, *the father of the faithfull*. For by his example, our weakenes is strengthened to giue credit to the Lord, when he speaketh to vs.

And the same lesson of Faith, is in like manner taught vnto vs, by the example of patient *Iob* (for many school-masters and examples haue wee on whom the ends of the world are fallen.) No doubt he had laid vp the promises of God in his heart, whereupon he dependeth: yet doth the Lord handle him so hardly, both in body and minde, as if hee were determinate to keepe no promise vnto him. Yet *Iob* for all this distrusts not the truth of Gods

3  
By *Iacob*.

Gods promise, but gripes them so surely, that in his greatest extremitie he resolves, *O Lord, albeit thou shouldest slay me, yet will I trust in thee.* That is, albeit Lord thou shouldst deale hardlier with me then thou hast done, yet will I neuer thinke but thou wilt bee mercifull to me according to thy promise: there is a heart knit to the Lord; there is a soule cleaving to God without separation, that thus concludes, *O Lord, none of thy workes shall make me to misbeleue thy word: though thou cast me downe to hell, my eye shall bee vpward towards thee, & my soule shall loue thee, euen when it appears thou saist that thou hast no delight in me.*

4  
By the  
woman of  
Canaan.

And the like also may we see, in that woman of Canaan, according to that promise, *askē and it shall be giuen, call on me in thy trouble, and I shall heare thee, and deliuer thee.* She cries, *O Lord haue mercy on me:* but at the first gets no answer. She cryeth againe, & againe, but contrary to another promise, as it would appeare; *God giues to all men liberally*

*liberally and reproches no man, not onely is she refused, but reproched as a dog, and one not meet to eate the childrens bread. But at the length leaning without wauering to the Lords promise, shee receiues a fauourable answere, O woman, great is thy faith.*

CHAP. X.

*Let vs euer leane to the Word of God,  
how Strange soeuer his worke seeme  
vnto vs.*

**O**F all this then the lesson ariseth vnto vs, that when ere the Lord shall exercise vs so hardly, as to our Iudgement Gods working with vs seemes to fight with his promise made vnto vs, so that suppose wee pray, and wee mourne, and we seeke comfort, we can find none: yea the more we pray, the more our trouble encreaseth; yet let vs not despaire, but learne at our brethren, who haue fought the like battailes before vs, to rest assuredly on  
Gods

Pf. 119. 75  
verse. 89.

Esa. 38. 15.  
Pft 119. 18  
Psa. 89. 33

Gods promise. For in the end his hardest working shall bee found to tend vnto the performance of his promise made vs in Christ Iesus: let the Lord walke on in his secret wayes knowne to himselfe, and let vs giue to the Lord this glory. *I know, O Lord that it cannot bee but well with them, who loues thee. I know O Lord that thy iudgements are right, for thy word endureth for euer in heauen, and thy truth is from generation to generation. Heauen & earth shal passe away, but one iotte of the Word of God shall not passe vnfufilled. O happy are they to whom the Lord hath made a promise of mercy! they shall sing in the end with Ezechiel: The Lord hath said it, and the Lord hath done it: he will stablish the promise he hath made to his seruant, and hee will not alter the word that he hath spoken with his lips. Wherefore, O thou that art afflicted, & humbled in spirit, disquieted within thy selfe, waite vpon God, and thou shalt yet giue him thanks.*

Now in the fourth roome, we haue  
to

to speake of the time, how long the wrestling continueth. *Moses* saith it lasted, *to the breaking of the day*. Here then is a new mercy to bee marked; the Lord will neuer so exercise his children with wrestlings, but in regard of their weaknesse, graunts them some intermission, and a breathing time, least they should faint: he will lay no more vpon them, then they be able to beare, neyther suffer his rods to lye longer vpon their backs, then may serue for their weale. Al our afflictions are measured by the Lord, in quantitie, qualitie, and continuance of time. For quantitie, the Lord propines to each one of his Children, a cup of affliction conuenient for their purgation: and as to qualitie, he tempers also our afflictions, that where of their owne nature they are exceeding bitter, being the fruites of sinne, worse to drinke then the waters of *Marah*, vntill *Moses* changed them by prayer, and made them sweet. He alters them in like manner, by the vertue of the Crosse of Christ, and his inter-

<sup>4</sup>  
The fourth  
circūstance  
how long  
endureth  
the wrest-  
ling.

1 Chro. 10  
13.

Our affli-  
ctions are  
measured  
in quanti-  
tie, qualitie  
and time.

intercessions for vs, the become so sweet and delectable, that wee reioyce in tribulation. And as for time, hee giues vs but dayes of tryall & affliction, houres of tentation, attending to his good pleasure, and wisht dispensation. If we cast *Shadra, Mesab, and Abednego* into the fire, one like the sonne of God shall go with them, to waite vpon them, and relieue them in conuenient time. Yea, no gold-smith waites so diligently vpon his gold to take it out of the fire in due time, as the Lord attends vpon his children, that in due season hee may draw them out of their troubles. *Jacob* wrestles no longer then the dawning, and all our troubles haue an appointed time of deliuerance, *Weeping may abide in the euening, but ioy commeth in the morning.*

Pfal.

This shuld  
teach vs  
patience in  
trouble,  
for there is  
no deliue-  
rance till  
God giue  
it.

And of this ariseth to vs, a lesson of patience, that so long as it pleased the Lord to exercise vs with any crosse, so long should we bee content to beare it. No minting to cast off the yoke, vn-til it please the Lord to take it from our necke.

neck. *Noah* was weary of his abiding in the Arke a yeere and a day (for so long he remayned) and no doubt when he saw the ground he was greatly desirous to come forth, but he will haue no deliuerance till the Lord who closed him in command him also to come out; and in very truth there can be no deliuerance but that which commeth from the Lord, as this one notable example among moe makes manifest vnto vs. When the Angell commanded *Lot* to escape for his life to the mountaine, he requested the Angell for license to tarry at *Zoar*. And so, where the Lord pointed out the mountaine for the place of his deliuerance, hee himselfe makes choise of another; but when he obtayned that which he desired, durst he for all that abide in *Zoar*? no certainly, he could neuer liue without feare, vntill he went forward to the mountaine, wher-vnto the Angell at the first directed him. So that both the time, & the place & the manner of our deliuerance must be referred to the Lord, and not elected

E

by

How foolish are the wicked, who seeke deliuerance by other meanes.

by our selues. Then wee rest in quietnesse, when wee rest on the will and mercy of God, not vpon our owne deceitfull refuges of vanitie.

And here is discovered the foolishnesse of the wicked, who being impatient in trouble, haue recourse with *Achaziah* to *Beelzebub*, to *Sathan*, or his instruments, seeking by sorcerie, charming, or some other such vnlawfull meanes to preuent the Lords deliuerance. Alas, these blinde wretches see not that which after this manner they seeke to read themselves, they fall vnder the danger of an euerlasting wrath. When *Hananiah* that false Prophet brake that yoke of timber, which the Lord put about the necke of *Ieremie*, to presignifie the captiuitie of *Babel*, the Lord insteede of it, put a yoke of yron about his necke, which *Hananiah* was not able to breake. So shall it bee with thee: O thou, who withdrawest thy selfe from thy Lord; thou who wilt cast off the yoke of God, and not tarry till the Lord deliuer thee. Instead of a yoke

yoke of wood, the Lord shall fasten thy neck with a yoke of iron, that is, in stead of a light temporall affliction, whereof thou hast freed thy selfe for a time, by meanes vnlawfull, *The Lord shall sting thee with Serpents, and Cockatrices, which thou shalt not bee able to charme: he shall cast thee into that Lake which burneth with fire and brimstone,* and shall bind vpon thee for ever that terrible wrath, which is a wrath to come, except in time thou repent.

Ier. 28. 13.

But leauing the wicked, let vs learne at *Iacob*, who with patience continues in the wrestling, as long as the Lord will wrestle with him, so that as the Lord began it, so is hee the first that breaketh it off. Wee may indeede with a good warrant, pray for deliuerance out of trouble, saying with Christ our Lord; *If it be thy will, Lord let this cup passe by mee;* but alwayes so, that vvee submit our wil to the Lords most holy will; *Neuerthelesse, not as I will, but as thou wilt.* And in the meane season, so long as it shal please the Lord to keep

We should pray to the Lord in trouble, but not preuent him.

Psa. 16. 20

Psal. 27. 5.

vs vnder affliction, let vs bewaile that wee murmure not, *neither limite the holy one of Israel*, to prescribe vnto him, eyther the time or manner of our deliuerance. Reserve to the Lord his owne praise; *He is the God that saueth vs, and vnto the Lord belongeth the issues of death: Waite thou patiently on the Lord: Commit thy way to him, trust in him, and he shall bring it to passe.*

## CHAP. XI.

Verse. 25. *And when hee saw that he could not preuaile.*

<sup>5</sup>  
The fift  
circum-  
stance the  
euent of  
the wrest-  
ling.

**T**He fift thing wee promised to speake of, is the euent and issue of the wrestling; where wee see that the wrestling is so dispensed by God, that in the end, the victorie inclines vnto *Iacob*. So saith *Moses* here: *The Lord saw that hee could not preuaile.* This speach doth not import any superiour strength in *Iacob*, but an abundant mercy in God. The Lord *cannot*,

is no other thing, but he will not: hee is the God of heauen and earth; hee that speaketh, and it commeth to passe: all the nations of the earth compared with him, are but as the drop of a bucket: if hee had pleased to haue taken from *Iacob* his breath out of his nostriles, hee might easily haue confounded him, and laid him dead vnto the ground. But it pleases him by secret strength to make *Iacob* victorious; yet not so, but that he carryeth away some mark of his weaknesse and infirmitie: For the Lord disioyns his thigh bone, and maketh him to halt, and that partly for *Jacobs* humiliation, least he should impute the victory vnto his own strength, rather then the Lords mercy, and partly that it might bee a memoriall vnto him all the dayes of his life, and pro-uocation to thankfulnesse. As also the Lord gaue him this marke in his body, as *Theodore* thinketh, to assure him, that it was no fantasie, nor vaine vision, which had appeared vnto him.

Esay. 40.

And in this is shadowed vnto vs, the

E 3

manner

In our spirituall bat-  
tels we get  
no victorie  
without a  
wound.

manner of that victory, which the children of God obtain in their wrestlings, to wit, that it is such a victory as is not without a wound. A notable wrestler was *David*, yet got he sundry times the foyle. A notable wrestler was *Peter*, and such a one for whom Christ prayed, that his faith should not faile, because hee knew that Sathan was to sitt him : yet was he deadly wounded by a very weake instrument. A notable wrestler also was the Apostle *Paul*: many rare reuelations received hee of the Lord, much did he in his calling, to draw many to righteousness; hee laboured more abundantly then all the rest of the Apostles: he sounded powerfully that trumpet, which cast downe the wals of spirituall *Iericho* wheresoeuer hee came: so that from *Ierusalem* to *Illyricum* hee made the Gospell of Christ to abound. Yet, least he should bee exalted out of measure, an Angell of Sathan was sent to buffer him. *Noah* that preacher of righteousness to the originall world, spotted with drunken-  
res.

nes. So *Moses* speaketh of him though *Basill* excuse his fact, that in respect he was the first planter of a vineyard, his drunkennesse came rather of the lack of experience, that hee knew not the strength of wine, then of his intemperance. Yet the Spirit of God marketh it in him as a blemish. No victory then to the Children of God in their battels in this life, without some wound. Who can say, he hath so fought against sinne, that at no time hee hath beene overcome by sinne? The best he that ever liued in the world (our blessed sauiour excepted) hath had his *breuia, leuiq; peccata, quamuis pauca, quamuis parua, non tamen nulla*; And those sinnes, as they were done by them, so are they written for vs, not for our imitation, but for attention: not that wee should make sport of their weaknesse, as *Cham* did of his fathers nakednesse, *Qui lapsu alieno gaudet, gaudet Diaboli victoria*. Hee that rejoyceth at another mans fall, rejoyceth at Sathans victorie: but rather, *Ut medicamenta nobis*

*de alienis vulneribus faciamus*, that so knowing our owne weaknesse we may learne by their example to take heed to our selues.

## CHAP. XII.

Verse 26. *And he said : let me goe.*

Second  
part of the  
Historic  
containing  
the confe-  
rence bee-  
tweene Ia-  
cob, and  
the Angel.

**H**Auing spoken of the wrestling that was betweene the Lord and *Jacob*, it now remaines wee speake of the conference, that vpon the wrestling fell out betweene them.

The Lord beginneth the conference, and he craues of *Jacob*, that hee would let him goe. This may seeme very strange, that the Lord this manner of way should speake vnto his seruant; he that loosed the coupling of *Jacobs* thigh, might hee not haue loosed the grasps of *Jacobs* hand? he that came to *Jacob* without *Jacobs* knowledge, might hee not haue gone without *Jacobs* license? He might indeed: yet doth he make intimation of his departure vnto

*Jacob*

*Iacob*, and why? onely to stirre him vp the more earnestly to seeke his blessing before he goe.

This is the Lords manner of dealing with his Children, that he makes the mintes of his departure from them, to bee meanes that prouokes them to draw neerer vnto him, so that spirituall desertions, are prouocations, whereby God his Children are wakened more effectuously to desire the continuance of Gods mercy with them. When Iesus Christ accompanied his two Disciples vnto *Emaus*, & communed with them by the way, when they drew neere to the towne, Iesus made him (saith the Euangelist) as if he would haue gone a little further, onely to stirre them, to seeke his abiding with them. In the doing of our Saviour, is figured vnto vs the manner of the Lords working with his children, who sometimes doth so behaue himselfe, as if he were instantly to depart, and take his holy Spirit from them; which mints of spirituall desertion, because they are exceeding grievous  
to

Threat-  
nings of  
spirituall  
desertions  
are prouo-  
cations of  
the Godly  
to drawe  
neere vnto  
the Lord.

Luke 24.  
20.

to the godly, let vs for our comfort consider, the Lord by them seeketh no other thing but to encrease our faith, to kindle our loue, to stirre vs vp vnto greater feruency in prayer, that we may vvith *Iacob* constrayne the Lord to tarry and blesse vs. And with the two Disciples may cry Lord abide with vs, and forsake vs not.

The Lord will haue vs to pray for these same blessings that he hath concluded to giue.

For we are to vnderstand that the same blessings which God hath concluded to bestow vpon his children, he will haue vs to aske them before that he giue them: the Lord came at this time to *Iacob*, of purpose to blesse him, and yet he makes as if he would go away, and not blesse him; not that hee had changed his minde, but because he will haue *Iacob* to pray for that blessing of corroboration, which he had concluded to giue him. And let this warne vs in the least threatning of a spirituall desertion, to lay holde on the Lord by prayer, least for fault of seeking, wee close vp the Lords hands, which are full of blessings, ready to bee bestowed vpon vs. Again,

Againe, we are to consider that the Lords presence in a like manner, cannot be continually kept in this life: neither from the beginning haue any of the children of God enioyed it at all times. Where for the better vnderstanding of the lesson, and our farther comfort, we must distinguish between these two kindes of the Lords presence; there is a presence of the Lord, which is felt and perceiued; there is another which is secret, and not perceiued, yet known by the effects. The secret presence of God, is continually vvith his children vvhere-euer they goe, ruling, guiding, & sustayning them in all their troubles, according to his promise, *when thou passest through the waters I will bee vvith thee, that they doe not overflow thee: when thou walkest through the fire, thou shalt not be burnt.* As to vs wee haue our owne vicissitudes of feeling, and not feeling, wee are changeable but the Lord remaineth the same; whom hee loues, hee loueth to the end, *hee will neuer leaue vs, nor forsake vs:* but  
by

The Lords presence is not ioyned without intermission in this life.

Two sorts of the Lord his presence one secret, which we want neuer, another felt, which all waies wee enioy not.

Esay. 43. 3.

by his secret presence, he intertaines life in our soules, when to our owne judgement, wee are become altogether dead and senseles, as there is a *substance in the Elme and Oke, euen when they haue cast their leaues.* And this, as I sayd, appeareth by the effects, that vve haue stood in many tentations, wherein wee could feele no present grace vpholding vs.

### CHAP. XIII.

*What notable effects the felt presence of God bringeth with it.*

**T**He other sort is, when not onely God is present vvith his children, but also make themselues sensibly perceiue it by inward & glorious feelings: this presence when we get it, makes a sodaine change of the whole man, it raises vs from death to life, it maketh a comfortable light to shine vvhere fearfull darknesse abounded, it makes our faith lively, our loue feruent, our zeale burning, and our prayer earnest. Then

is our water turned to wine, our sighes are turned into songs, & our mourning into glorious reioycing, because the *Bridegroom* is with vs, and the *Comforter* that doth refresh our soule is come to visite vs. This presence is as euidently felt of them to whom it is graunted, as was that descending of the holy Ghost perceiued of the Apostles, to whom he came.

This presence sometime is graunted before trouble, as here vnto *Iacob*, and then it is a preparation of him that gets it to the battell, it embouldens, encourages and strengthens him in such sort, that hee feares not in Gods cause to encounter vvith vvhatsoever aduersarie. He triumphs vvith *Dauid*, the Lord is the light of my saluation, whom shall I feare? the Lord is the strength of my life; of whom shall I be afraid? This presence makes *Iacob* with his familie goe forward in the face of *Esau*, and of his armed men vvithout feare, where before he was afraid at the rumour of his coming. This presence made *Moses* lightly

This felt presence before trouble is as a preparatiue.

*Psal. 27. 1.*

lightly regard the angry countenance of *Pharaoh*, because hee had seene him, who was innisible. This presence made *Paul* goe vp with joy to *Ierusalem*; where he knew he should be in chains for the name of Iesus. This presence hath emboldened many faithfull Martyres, to offer their bodies more freely and willingly to the fire, for the testimony of Iesus, then euer any worldling hath stept into his bath to wash himselfe, or to his bed to rest him. Let *Peter* bee prepared with this presence, and hee will preach Christ boldly, in the face of a Counsell that condemned Christ: Let *Peter* bee vnprepared of this presence, and hee will denie Christ at the voyce of a simple damsell.

And after  
trouble it  
is to Gods  
children a  
restoratiue

Sometime againe, this presence is graunted to his Children, after their long continuance in some trouble, and then it is to them as the needings of that childe, whom after swooning, *Elisba* reduced vnto life: or as a glimpse of the bright shining Sunne, to the tender fruites of the earth, which before hath beene

beene oppressed with blasting, and consuming tempests : it brings to the children of God a pacifying of all these distrustfull perturbations, which did before disquiet them: yea, it so delights and ravishes them, that with the three Disciples on Mount *Tabor*, when they had seene a little glance of Christs glory, they cry out, *It is good for vs to bee here.* Yea, they wish, oh that my soule might for euer abide in this happy state and condition ! But as I said before, to enjoy the Lord continually in this manner, is not giuen to any man vpon earth, for a while he will be familiar with thee, as hee was with *Jacobs*; but soone after he must goe, and thou must learne to reuerence this dispensation of his presence, and not to be discouraged because for a while he is gone from thee; yea, albeit with *Mary one sword* (of many sorrowes) should peirce through thy soule, yet with her also, magnifie the Lord, and let thy spirit reioyce in God thy sauior, blessing him with hart & mouth, that he looked to the base estate of  
his

Mat. 27.4.

*his seruant.* Account thy selfe happy that at any time the Lord shewes thee his mercifull face, being assured that he who hath given thee an earnest penny, wil in his own good time, giue thee the principall summe; and that the glimps of mercy which thou hast gotten are pledges of a fill of mercy, vvhich yet abides thee. For so *Dauid* of that which he had felt concludeth, *doubtlesse kinnesse and mercy shall follow mee all the dayes of my life.*

### CHAP. XIII.

*The presence or absence of God, is euer dispensed for the weale of his owne Children.*

**F**Or the Morning appeareth. These words containe the reason why the Lord desires that *Iacob* should let him goe, because the Morning appeareth. This at the first seemes a strange reason. Is it not a like to thee O Lord to abide with thy seruants in the morning

as in the euening? or is there O Lord with thee any such distinction of time? Surely none at all, *for thou O Lord art couered with the light as with a garment,* euen the darknesse with thee is light; yea, those bright Angels, that stand about thy throne, makes the midnight where they come, for shining light like the noone-tide of the day. But we must consider that this reason respecteth not the Lord, it respecteth *Iacob*, and so the meaning is. It is for thy cause O my seruant *Iacob*, that I desire to goe, for now the morning appeareth, and thou must goe on in thy journey, thy seruants & family will wait for thy coming, as being vncertain whether they shall remoue or remaine, till thou direct them, and therefore that I be no more to stay thee from them, let me go.

And of this we may more euidently perceiue, that which I said, how the going and comming of the Lord to and fro his children, is alway ordained and dispensed for their weale, when hee commeth, when hee goeth, all is for our

F weale.

*Psa. 104. 2*

It is granted for our consolation, and taken away for our humiliation.

Bernard.

weale. *Ne timeas o Sponsa nec existimes te contemni, si paulisper tibi sponsus subtrahit faciem suam: omnia ista tibi cooperantur in bonum, de accessu, & recessu lucraris.* Be not afraid (saith Bernard)

O spouse, neither thinke that thou art contemned, albeit for a short while the bridegroom withdraw his face, all that he doth works for the best vnto thee: thou hast gaine both of his comming to thee & of his going from thee. And this for the comfort of one exercised with spirituall desertion, doth hee expaine more cleerely in the wordes vvhich hee immediatly subjoynes, *tibi venit, & recedit, venit ad consolationem, recedit ad cautelam, ne magnitudo consolationis extollat te, ne si semper adesset, exilium deputares pro patria, & arrham pro praeij summa, paulisper permittit nos gustare quam suavis sit, & antequam plane sentiamus se subtrahit, & ita quasi alis expansis te pronocat ad volandum.* Hee commeth (saith he) for thy consolation, and goes for thy warning and humiliation, least the greatnes of his comfort should

should puffed thee vp, and least if hee were alwayes present, thou shouldest esteeme this place of thy banishment for thine own country, and should take this earnest for the principall summe, hee lets thee tast of his sweetnesse for a short while and incontinent before thou feele it fullie, he withdrawes himselfe; and so, as it were, with his wings stretched out ouer thee, he prouokes thee to mount vp, and flie after him.

This is the reason, why the Lord dispenses in such sort his presence, and absence vnto his Children. If at no time hee shewes himselfe vnto vs, then would wee bee overcome of that heavinesse vnder which we lye through manifold tentations: and if alwayes he should be familiar with vs, then would we take the earth for the heaven, and forget our fathers house, which is aboue; therefore sometime he withdrawes his presence from vs, that hee may teach vs, to become weary of this barren wilderness wherein we liue absent from our Lord. Hee ascends many times from vs, that

Spiritual  
desertions  
are prouo-  
cations of  
vs to fol-  
low the  
Lord.

we may stand like these Disciples on the Mount of Oliuet, not looking downeward to the earth, but gazing, & looking vpward towards our Lord, who hath gone from vs; he giues vs a little tast of his graciousnesse, and then hee goes, but goeth in such sort, that he cryes after him, *Come and see.* Not of purpose to defraud thee of any joy that is in him, doth he goe from thee: onely that hee may prepare thee to follow him to that place, wherein he will communicate to thee, *the fulnesse of ioy*, and let thee see that glory, *he had with his father from the beginning.* Hee will not alway tarry from vs, least we despaire, neither yet alway remaine with vs on earth, least vve presume. Sometime he will kisse vs, with the kisses of his mouth, and as it were, vvith the Apostle, *rauish vs vp to the third heauens*: other times againe, as it seemes, he casts downe his angry countenance vpon vs, he humbles vs to the hell, and permits *Sathan also to buffet vs least wee should be exalted out of measure.* Alwayes this comfort

comfort vvee haue of the Lords vworking with vs, that as here wee see hee comes to *Iacob*, and goes from him for his vveale: so vvhether he shew himselfe familiar vvith vs, or againe for a vvhile hide his face from vs, in both the one and the other, hee is vworking for our comfort and vveale. Onely *let vs possesse our soules in patience*; and giue glory to God.

## CHAP. XV.

*How their inward exercises of conscience, workes in the godly a dinorcement of their soules from all creatures, and a neerer adherent to the Lord.*

**W***Ho answered I will not let thee goe.*  
Perceiue here, how the mint of the Lords departure workes into *Iacob* a more constant cleauing, and adhering to the Lord. This as I said before, is that notable fruite which all the Lords spirituall desertions worketh in

his children; it augments in them a desire of mercie, and a more earnest carefullnesse to seeke the Lord. And this also wee see in our dayly experience : for among all them, who professe the name of Iesus Christ, yee shall finde none more seruent in praier, more continuall in mourning and sighing for their sinnes, none that thirsteth more earnestly for mercie, then they, whom God hath humbled in their spirits, with threatnings of spirituall desertion. As here *Iacob* is more wakened by this one word, *Let me goe*, then by all the rest of the wrestling, so is there nothing goeth so neere the heart of the godly, as doth the mint of the Lords departure from them; they are neuer so louing to him as at those times, when hee seemeth to count least of them : if hee looke angerly vpon them, the more pittifully looke they vnto him : if hee threaten them, they threaten kindness vpon him : the hardlier that hee answers them the more importunately doe they cry vpon him. Then with  
*David*

*David they water their couch with tears, and call upon God all the day long. Their eyes cast out water continually, when the comforter that should refresh their soules, is away from them.*

Lam. 1. 14.

In a word, these desertions worke in Gods children a diuorcement of their soules from the delight of euery creature, & a straiter adherence to himselfe: when he threatens to goe from them, they follow him with these lamentable voyces, *turne againe O Lord, and cause thy face to shine upon me, that I may be saued.* O Lord take from me what thou wilt, take from me all the worldly comforts, that euer thou gauest me, onely let me enioy thy selfe; for whom haue I in the heauens but thee? and I haue desired none in the earth with thee; my flesh failes me and my hart also, Lord faile thou me neuer: when thou hidest thy face I am sore troubled, returne therefore O Lord and be merciful to me, be thou the strength of my heart, and my portion for euer, for thy louing kindnesse is better then Life. These are the effects of sanctified

trouble, while I haue marked, that wee may be comforted, & not discouraged, when we finde that our outward or inward troubles produce into vs a loathing of earthly pleasure, and a more feruent loue of our God.

There is a  
striving  
with God  
acceptable  
to him, &  
namely,  
when wee  
will take  
no refusall  
of that that  
God hath  
promised.

We haue yet more narrowly to consider this answer that *Jacob* giues to the Lord: *I will not* (saith hee) *let thee goe*. Is this a seemely answer for a seruant to giue vnto his Lord? when the Lord sayes let mee goe, becomes it *Jacob* to answer I vwill not let thee goe? Is this good religion, in any thing to strue with the Lord? Yea indeede, ther are some things wherein the Lord is very well content that thou strue vvith him; as namely, when the Lord hath promised any thing vnto thee, and thou hast his word for thy warrant, to seeke it in sort, that albeit the Lord say thee nay, yet thou wilt receiue no refusall at his hands: this is a strife, which pleaseth the Lord, for in effect it is no other thing but a constant affirmation, that his truth is inuiolable. After this  
manner

manner, that woman of *Canaan* stroue with him, she would take no deniall of that which he had promised : and after this manner, here also *Jacob* strives with him, hee will not be denied of a blessing. And *Moses* also stroue with the Lord, protesting he would not go forward one foote, vnlesse the Lord went with him; because the Lord had so promised. But farre be it from vs to stroue with the Lord, as the wicked do, grieuing him dayly with our murmurings and rebellions, still liuing in contrarie tearmes with the Lord. *Woe bee to him, that strineth with his maker, doe yee prouoke the Lord vnto anger? or are yee stronger then hee?* The end of this strife to them wil be horrible confusion

There is yet farther to be considered in these words of *Jacob*, how hee saith to the Lord, *I will not let thee goe*; by what meane is this, that *Jacob* is able to hold, and detaine the Lord? The Prophet *Hosea* will resolue this: It was (saith hee) by mourning, and weeping that *Jacob* preuailed, and helde the Angell

Nothing  
in the  
world so  
strong as

the prayer  
of the god-  
ly, for they  
are the  
bands  
whereby  
the Lord is  
holden &  
detained.

Angel, whilst he got the blessing. There is nothing so strong in the world, as the prayers of the godly, they are the onely bands, by which the Lord is holden, and detained: the Lord will not be restrained by all the powers of the earth, neither will he cease to doe any worke, that he is about to doe, for the cries of all the men in the world: yet the prayers of his children are able to constrain him, to power downe an vnderferved blessing, and turne away a iust deserued punishment. When the people of *Israell* had fallen from God by worshipping the golden Calfe, the Lords anger was highly incensed, and kindled against them, which moued *Moses* to fall downe on his face before the Lord, beseeching him to bee appeased towards his people, for the glory of his name. This prayer did in such sort constrain the Lord in the midst of his anger, that he is compelled to say vnto *Moses*, *Let me alone, that my wrath may wax hot against them, for I will consume them.* This manner of speech vsed by the

the Lord, declares that the prayer of *Moses* did bind and hold in the wrath of God, that it brake not out vpon this people. In like manner we read in the Gospell, that when Iesus was passing by those two blinde men, who cryed vpon him, *Osanna, thou sonne of Dauid haue mercy vpon vs* : albeit the multitude regarded not their crying, and the disciples also (as it seemes) tooke little thought thereof, yet Iesus was moued thereby to stand still. They could not come neere for the multitude to lay hands on him, but their prayers reached vnto him, & doth so take hold vpon him, that by that place he could not goe, vntill he had giuen them a comfortable answer, *the prayer of a righteous man auailles much, if it be powred out in faith.*

Iam.

## CHAP. XVI.

*Prayers of the godly must be forcible  
and acceptable to God, seeing they  
come from his owne Spirit.*

This

Rom. 8.

Bern in  
fest. Pent.  
Serm. I.

**T**His then is to the great comfort of the godly, that our prayers are effectuell, and are (as I may call them) the Lords owne bands, wherewith we are able to detaine and hold him, till hee blesse vs. And no mervaille, seeing these prayers are not ours, but the intercession of Gods owne spirit in vs, powred out in the name of Christ, in whom he is euer well pleased. For as to vs wee know not what to pray as we ought, but the spirit it selfe makes request for vs, with signes which cannot bee expressed. And therefore may we boldly thinke, that the Lord will not despise them. *Spiritus est in quo clamamus Abba pater : sicut in nobis interpellat pro nobis, ita in patre delicta, donat pro ipso patre, quod postulamus, idem ipse donat, qui dat ut postulamus.* It is the spirit (saith Bernard) by whom wee cry Abba father : as in vs the spirit makes request for vs : so with the Father he graunts our requests, and forgiues vs our sinnes, that for which we pray euen he giueth it vnto vs, who giueth

giueth vs this Grace to pray. Let vs therefore pray continually, and strengthen by these godly meditations our feeble hearts, and weake hands, that they faint not in prayer. Let vs go and desire good things from the Lord, seeing we haue the Lord bound to vs by his promise. *The Lord will fulfill the desire of them who feare him.* And againe, *That which the wicked feares shall come vpon him, but God will graunt the desire of the righteous.* Thou who art made sure to obtaine, if so be thou canst desire, art here made inexcusable: none wants mercy and grace, but hee who desires it not.

And yet take heed, that in thy prayer thou be not vnreuerent, remember, *à quo, & quam magna petas:* from whom and what great things thou crauest. Great things from a great king, should be desired with reuerence and affection: they can best speed at the Lords almes-dealing that fall downe lowest with the Publican, not they who with the Pharisee stand vp proudest vpon their

Psal.

Pro. 10. 24

A warning  
for attention  
in  
prayer.

*Chrysost.  
de Canan  
homi. 15.*

their feete. *Abraham*, the father of the faithfull, in his prayer, considering in himselfe, and looking to the maiestie of God, humbly confesseth that hee was but dust and ashes. Yea *Adam* in his best estate of his innocencie, was bound to glorifie God, with the like confession of the basenesse of his originall; and to let *Adam* alone, the heauens are not cleane in his sight, yea he hath found follie in his Angels, they couer not onely their feete, but their faces before the Lord: what then shalt thou do O man, who dwellest in lodgings of clay? a sinfull creature by thine owne apostasie, loaden with iniquitie: how shouldest thou bee humbled and bow downe thy soule, in the presence of thy *Maker, Redeemer, and thy iudge?*

We should not despise our owne prayers, they being powred out without presumption, and why?

Presumption in praier thus being remoued, I returne to the comfort. Thou being thus humbled with an hatred of thine owne sinnes, with feare and reuerence of that diuine maiestie, *trusting to his promise, goe on with boldnesse to the throne of grace. Noli vilipendere*

*vilipendere orationem tuam, quoniam ille ad quem oras, non vilipendit: esteeme not lightly thine owne prayer, as though it were a smal thing; seeing the Lord to whom thou prayest hath declared that he accounts so much of it; suppose it be weake, yet remember, etiam solis vagitibus infans matrem commouet ad misericordiam: euen the very cryes of the infant that vtters no distinct voyce, moues the mother vnto commiseration. And what comparison betweene the loue of a mother toward her children, and the loue of the Lord towards his? No father will giue to his children that asketh, a stone instead of bread, nor a Serpent instead of a fish: What kindeesse then (if wee craue it) may we looke for at the hands of our heauenly father? As the heauens are aboue the earth, so are my thoughts aboue yours. Our prayers (saith Cyprian) are arma coelestia, quae stare nos faciunt & fortiter perseuerare, haec sunt munimenta spiritalia & tela diuina, they are spirituall armour, whereby we stand and strongly perseuer to the*

*Macar.  
hom. 31.*

*Cyp. lib. I  
epist. 1.*

A commendation  
of prayer.

the end they are heavenly darts and defences.

Oh that wee vnderstood the excellencie of this grace of prayer, that so we might the more delight in it! it is the hand of a christian, which is able to reach from earth to heauen, and take forth euery manner of good gift out of the Lords treasure. It is one of those keyes of the house of *Dauid*, whereby we open the doores of the heavenly pallace, & goe in to take a view of that eternall building and glorious mansion, prepared for vs in heauen. It is the messenger that with speed goeth from our soules, saluting no creature by the way, and entreth straight into the Mercie seate in heauen, reporting to the Lord all our desires, and returning backe a fauourable answere from him. Yea, it is vnto vs as that fiery chariot of *Eliab*, whereunto we mount vp, and haue our conuersation with God in the heauens. O happie soule therefore which God hath endued vvith this most heavenly grace!

*Except*

*Except thou blesse me.* It were for vs a good thing, if wee could learne from *Iacob* this holy vvilfulnesse, neuer to let the Lord alone till he blesse vs. But alas, here we are taken in our sinne, we fall to our prayers without preparation, we powre out a number of words without deuotion, and so goe away without a blessing. We send out our prayers like to incense, made indeed according to the Lords direction, but not kindled with fire from the Alter; that is, petitions lawfull enough, and agreeable to Gods word, but not powred out in feruencie. And so no meruaile that the Lord smell not in them a sweet sacrifice; for incense without fire hath no fragrant smell; and so hauing finished our colde prayers, vvee rise without examination, not once considering with what fruit we haue prayed; and whether wee haue gotten a blessing from God or no.

Jacobs feruency, and zeale in praier conuincing our inconsideration and coldnesse.

## CHAP. XVII.

*Jacob cannot end till God  
haue blessed him.*

**G**ODly *Jacob* will here teach vs another lesson, that we should not let our gripes goe, nor cease from crying, vntill the Lord haue blessed vs. Then hath *Jacob* doone, when as the Lord hath blessed him: but till hee get the blessing, *Jacob* in no wise will part with the Lord. Where, if thou dispaire, how shalt thou know in prayer when God blesteth thee? I answere: Except the Lord teach thee, I cannot tell thee: the spirit of God, when he comes downe with a blessing, makes himselfe to bee knowne. No man hath felt so sensible a shower of raine, descending on his body, as the child of God will feele, when the shower of grace descends on his soule, then the foundations of that earth (which is in man) are shaken; the stonie heart melteth, the eye aboundeth

b.  
How may  
we know  
when God  
blesteth vs  
in praying  
to him,

aboundeth in ioyfull teares, the tongue is loosed, that was bound before, the minde is filled with vnaccustomable light, the whole soule with vnspeakeable comfort. Finally, such an alteration is made of his whole desires, for a change of his whole inward and outward disposition, as the childe of God feelles better than hee is able to vtter. Which if we obtaine not in prayer (as many times it fallles out) let vs receiue it as a checke of our coldnesse, as a spurre to further humiliation, that so with a new blessing wee may fall to seeke the Lord and his blessing.

And here againe wee haue to consider another lesson; for in this, that he seekes a blessing from him, who wounded him, wee are to take vp the nature of faith, which is of such quicknesse that no maruell the Auncient said, *Fides Linceos habet oculos*: for albeit the Lord would take on him the shape of an enimie, and shew himselfe an angry iudge to his children, yet will they still looke for fauour and kindnesse at

The quicknes of faith

*Bern. in  
Epiphan.  
serm. 1.*

his hand. It was the Lord who afflicted *Iob* with outward and inward troubles, of the which, nature & sense could gather no other conclusion but that God had forsaken him, and had become his enimie; yet faith aboue sense and nature leadeth him through all these misty cloudes to looke vnto God, as vnto his mercifull father; and therefore rests he in that notable conclusion, whereof we haue made mention before, *Albeit the Lord slay me, yet will I trust in him.*

## CHAP. XVIII.

*Faith through death espies life.*

**T**His fulnesse of faith doth also appeare manifestly in all the rest of Gods children, especially in time of trouble, for what maketh them reioyce in afflictions, and to triumph *when they are going through the valley of death*, but the sight & certaintie of a better? How commeth it, that in the same moment wherein God is taking their temporall life

life from them, they are seeking an eternall life from him? Out of doubt it commeth of their lively faith, which through wrath sees mercy, through the clowde of light & momentary afflictions, it beholdeth an infinit weight of glory.

But this quicknesse of faith appears most of all wonderfully in the vp-taking of Iesus Christ, for he appeared in the world disguised, *A King in shape of a servant*: He being *the God of glory* came covered with such contemptible coverings that the world mis-knew him. His miraculous conception without the help of man was obscured with the covering of *Maries* espousing unto *Ioseph*: his birth without all vncleanesse, obscured with the covering of *Maries* purification: his innocency in like manner obscured with the covering of circumcision: and so *absconditum est noui solis fulgor*, (saith Bernard) and thus was the glory of this bright shining sunne which the world saw neuer before, obscured. Yet through all

Faith in wrath can see mercy.

Faith offends not at the base forme and shape, in which Iesus Christ appeared, but through it sees him to be the king of glory.

*Ber. ser. 4  
in vigil.  
natiuit.  
Dom.*

Mat. 2. 11.

Mich.

August.  
serm. 20.

these, and many couerings, that Centurion, through faith espied him to bee the sonne of God; and those three wise men who came from the East, by the light of faith, through all these wayes saw him to bee a glorious King; and therefore also fell downe and worshipped him. But these blind *Beisbleemites*, amongst vvhom he was borne, hauing no more but the eyes of nature, wherewith to looke vpon him, could not discern him: albeit this was their glory, that out of them came *that Governour*, who should feede his people, by this faith, *Agnouit Simeon infantem tacentem*, for lack of it, *occiderunt Iudaei mirabilia facientem*. Simeon by faith acknowledged Iesus, euen in his infancy, when he had not yet spoken a word: but the Iewes for lack of faith, blinded with infidelitie, slew him, after that he had wrought many Miracles. So then to returne to our ground, it was a great faith in *Jacob* that hee sought a blessing from him, who wrestled against him. Nature will neuer learne vs that lesson. *Come, and let*

*let vs return to the Lord, he hath spoyled, and he will heale vs; hee hath wounded and he will binde vs up. Without faith, there can bee no prayer to God, especially, at that time, when God layeth his heauie hand vpon vs: How shall they call to him, in whom they belecue not? Where the fountaine is drye, what water can there be in the strand? ergo ut oremus, credamus, & ut ipsa non deficiat fides, qua credimus, oremus. Therefore that wee may pray, let vs belecue, and that our faith, whereby we belecue faint not, let vs pray. And this for the fulnes of faith.*

CHAP. XIX.

*The goldy in their prayers, aboue all things seeke Gods fauour and blessing.*

**P**Erceiue yet farther out of these words, that *Jacob* seekes nothing from God, but his blessing. The children of God, euen then, when God is

most familiar vvith them, seek nothing comparable to his blessing. Herein they are insatiable : on the earth they can neuer get enough of his blessings. *Jacob* vvas blessed before of the Lord, and now againe, hee seekes a new blessing, and every time that hee meetes vvith the Lord, all that he desires is a blessing. It is far otherwise with miserable Worldlings : it is seldome, and far betweene that they come to the Lord, they seeke some other thing then himselfe, or his blessing; some worldly benefit, or deliuerance from temporall trouble is the summe of all their suite : So *Cain* forgetting to seeke mercy for his sinne, sought onely protection to his body, *Whosoener findeth mee, shall slay mee* : and from time to time he got that hee vvent out from the presence of the Lord. O miserable man, that left not behinde him so much as a petition to God for mercy, & deliuerance from that wrath, vvhich his sin had brought vpon him !

CHAP.

CHAP. XX.

*Worldlings in their prayers dishonor God,  
and preiudges themselves.*

**I**N this doing vicked men doe both dishonour the Lord, and preiudge themselves; they consider not the infinite goodnesse, and the al-sufficiency of the Lord; they measure him with their base and earthly minds, and therefore in stead of eternall they seeke nothing but temporall and perishing things. It was a princely answer that *Alexander* gaue his friend *Perillus*, to whom he had offred, fifty talents of siluer, to help his daughter to marriages; vvhich the other thinking too much, replied, that ten talents were sufficient. Yea, said *Alexander*, it were enough for thee to receiue, but not for me to giue. And to another in like case hee gaue the like answer: *Ne quere, quid te accipere, sed quid me dare, deceat.* But much more may our al-sufficient God,  
that

Psal. 4.

that Monarch of the world indeede, who is rich vnto all who cals vpon him, giue vnto vs a greater rebuke, that cannot enlarge our hearts, nor open our mouthes wide, that hee may fill them with his good things, contenting vs to seeke the earth, when the Lord offers vs the heauen; seeking with worldlings, *that our wheat and our wine may abound,* and not with Godly Dauid, *that the light of the countenance of God,* which brings ioy to the heart, may be vpon vs. The Lord esteemes this a very great indignitie, and contempt done vnto him: and therefore he complains on the Iewes, by his seruant, the Prophet *Hosea, They howle vpon me in their beds for wine and oyle, they cry like dogs for that vvhich may fill their bellies; but sends not out the voice of my children, to cry vnto me for mercy and grace.*

How foolish they are, who in prayer seek

It is in like manner very prejudiciall to themselues, who doe it: for they fast and weary their spirits in seeking many things,

things, and in the meane time, are carelesse to seeke one thing; the obtaining whereof might bring them vnto all things: thus they consume themselues with vaine labour.

*Qui rerum magis specie, quam authore dilectati, prius vniuersa percurrere, & de singulis cupiunt expirari, quam ad Christum curret vniuersitatis principem peruenire.* Who being delighted with the shew of things, more then vvith the authour of them, are desirous to know euery thing by experience; but not carefull to come vnto Christ, vvho is that head & fountaine, of vvhom all things are: where otherwise, if according to the command of our blessed Sauour men would first *seeke the kingdome of God, then all other things should be cast vnto them.* This is the onely compendious way, to satisfie our insatiable desires: *Quicumq; hic varia, queris, ipse vnus tibi erit omnia:* whatsoeuer thou bee, who here seekes sundry things, seek the Lord, and he shal be all things in all to thee.

When the Lord offred to Salomon  
to

other things before they seek the Lord.  
*Bernard.*

*August.*  
*serm. 4.*

The onely  
way to get  
other  
things, is  
first of all  
to seeke  
the Lord.

to giue whatsoeuer he vwould aske, he sought from the Lord a wise and vnderstanding heart, which so pleased the Lord, that not onely hee gaue him that which he asked, but also second and inferiour gifts, as riches & honour, which he asked not, so great delight hath the Lord to here vs seeke from him, those things which are greatest and excellent. Let vs therefore ascribe vnto the Lord glory and power, hee is a great King : let vs not dishonour him by seeking from him small and perishing things, the least of them is enough for vs to receiue. *For we are not worthy of the least of his mercies :* but not enough for the Lord to giue: suppose the Lord would giue vs all the workes of his hand into our possession, they shall be found but comfortles comforts in the end, vnlesse we enjoy his fauour towards vs in Iesus Christ.

CHAP.

CHAP. XXI.

*Faith obtaines euery goodthing that  
it craves.*

*Verse 27. Then hee said.*

**V**Pon this earnest desire of *Iacob*,  
the Lord resolves, that hee will  
blesse him: we haue a promise of God,  
*Aske and it shall be given you*, & we haue  
also manifold confirmations of this  
promise. *Zedekiah* spoke it in a flatter-  
ring manner to his Princes. Ye know  
*that the King can denie you nothing*, but  
it is most true in the Lord our God,  
such is his louing affection towards all  
his subiects of the kingdome of grace,  
that in very deed he can deny nothing  
which they ask in faith. As to the wic-  
ked (saith *S. James*) they ask, & get not,  
because they ask not in faith, nor for the  
right end. It is written of *Vitellius* the  
Emperour that one of his friends being  
denied his petition, which was not rea-  
sonable, waxed angry, and said vnto  
him, what auailles to me thy friendship,  
seeing

*Ier. 38.*

Faith a  
rare Jewell  
and why?

*Cyrl.*  
*catech 17*

A new  
name is  
given to  
Jacob.

seeing I cannot obtaine that vvhich I  
craue? vvhoe replyes vnto him, & what  
availes to mee thy friendship, if for  
thee I must do that which is vnlawful?  
If such equitie hath beene found in  
man, vvhath shall vve think of our God?  
with vvhath face dare wee seeke that  
from God, vvhich is vnlawfull to bee  
giuen? But whatsoeuer vve aske of the  
Lord in faith, we are sure to obtaine it,  
or a better. So rare a Jewell is faith, that  
hee vvhoe hath it, hath all things to bee  
his: God for his Father; Iesus Christ  
for his Sauour; the holy Ghost for his  
Comforter; the Angels for his mini-  
string Spirits; this world for a sojourn-  
ing place; all the good creatures there-  
in for his Seruants; and the heauen for  
his inheritance: therfore said *Cyrl*, *Lata*  
*mercatura est fides.*

Before the Lord blesse him, he asks  
*Jacob* what his name vvas: hee answe-  
red, My name is *Jacob*: to vvhom the  
Lord sayes: Thou shalt no more bee  
called *Jacob* (onely) but shalt be called  
*Israell* also. I giue thee now a new  
name

name, and this blessing, that thou hast had power with God, so hereafter shalt thou preuaile with men, feare not therefore the face of thy Brother *Eſau*. Hee that gaue thee strength in this vvrestling, shall sustaine thee also in all thy conflicts with men. Thus the Lord will haue *Iacob* vse the present experience of Gods mercy at this time, as a confirmation of him in all time to come.

*Iacob* then (as yee see) hath two names, and both of them he gets from wrestling. Hee wrestled once with his brother *Eſau* in the wombe of his mother, and from it he receiued the name *Iacob*, because he held his brother by the heele. Now againe hee wrestleth with the Lord, and from it he receiueth this other name *Israel*, a prince of God. As it was with *Iacob*, so it is with all the true Israelits of God; wrestling abides them, and in wrestling they must bee exercised, sometimes vvith God, as *Israel*; sometime with man, as *Iacob* with *Eſau*, and *Paul* with beasts at Ephesus.

No

*Iacob* had two names and they both are from wrestling.

No man is crowned before he strue : the husbandman must labour before he receiue the fruit; and wee by many tribulations must enter into the kingdom of God.

With the  
new name  
God also  
giueth him  
new grace.

*Ber. hom.*  
*4. super*  
*missus est.*

Againe, yee see that as the Lord bestoweth vpon *Jacob* a new name, so therewithall hee bestoweth vpon him new graces, increase of faith, and spirituall strength to resist tentations. It is not the Lords manner of dealing to set out his seruants, with vaine glorious titles, which imports nothing; when hee giues them a new name, he giueth also new graces answerable to the name; by his vvord he cals things to be, which vv ere not, *Soli Deo idem facere, quod loqui*, for vnto God it is one to speake, and to doe. And hee giues names to things according as they are. Somtime he changeth a name from the better to the vvorse, as the place once called *Bethel*, the house of God, the Lord called it *Bethanen*, the house of vanitie : and this the Lord doth not, but where a change is indeed from good vnto euill.

Some-

Sometime againe hee changeth the name from the worse to the better. *Where it was said vnto you, TEE are not my people, it shall be said, yee are the sons of the lining God :* and this he doth not but vwhere a change is indeede of the persons, who gets the name from euill vnto good.

And this is a rule, whereby we may try our selues, vwhether the new name that appertaineth to Christians, be giuen vnto vs of the Lord, or not; or if vvee haue vsurped it our selues. If the Lord haue changed thy name, as he did *Jacobs* name, let it appeare in this, that he hath also changed thy selfe. Hath he giuen thee that grace, which the name imports? *Hast thou receined an oymntment from that holy One?* Hath he illuminated thy darknes? quickned thy dead heart? sanctified thy vnclean affections? Then maist thou be sure, that thou hast receiued thy name from God: but if yet we be such as remain in our naturall estate, liuing in our old sinnes, vnder the new name of a Christian, as now the most

H profane

Hof.

By this rule we should try, if the new christian name be pertinent to vs or no.

Ioh.

It is horrible sacrilegde, to sin vnder the christi-  
an name.

profane men haue gotten on the couering of a Christian name, & *Eſau* doth put on him the apparrell of *Iacob*: thou that so doſt, maiſt bee ſure, the Lord neuer gaue vnto thee this new name, but thou haſt violently vſurped it vnto thy ſelfe. It ſhall be no more auailable to thee then was the garment of good king *Iehoaſaphat* vnto wicked *Achab*: yea, it ſhall augment ſo much the more the wrath of God vpon thee, becauſe that vnder an holy name thou haſt liued an vnholly life. *Beltiaſar* ſinned againſt God by exceſſe and intemperancie, but that hee. abuſed the holy veſſels of the houſe of God, to ſerue him to prophane drinking, was a double ſinne, a horrible ſacriledge, yet not ſo horrible as thine. Hee abuſed dead Veſſels, but thou profaneſt a liuing ſoule & body; they are not thine owne, they were once made by the Lord, and bought againe by the price of his bloud, and ſo by all right are the Lords, by Baptiſme they were ſeparate to the ſeruiſe of God, and his mark put vpon them.

them. Notwithstanding all this, thou darest sacrilegiously abuse them, and make them weapons of vnrighteousnesse to the seruice of Sathan. O miserable man! what fearefull judgement maist thou looke for at the hands of God? *The wrath of God is reuealed against all vngodlinesse and vnrighteousnesse of man. Tribulation and anguish shall be vpon the soule of euery man that doth euill, euery man shall receiue according to that which hee hath done in the body.* Turkes and Pagans shall not escape unpunisht, but thou that abusest thy soule and body to the seruice of Sathan, which by Baptisme wert separate & consecrate to the Lord, committest a double sacriledge, and therefore must looke for a double judgement except in time thou repent.

## CHAP. XXII.

*It is the curse of the wicked to pray and not preuaile, but it is not so with the Godly.*

H 2

*Because*

**B**Ecause thou hast had power with God: As Iacob sought a blessing, so at the length hee getteth it; for the Lord, at the last will fulfill the desires of them, who feare him. The desire of the childe of God, is as a birth conceived in the soule of man, which shall not dye, but come to perfection. Salomon promised to giue his mother *Bethsheba*, whatsoeuer she would aske, and it were to the halfe of his kingdome; yet when shee asked, that *Abishag* the *Shunamite* might be giuen to *Adoniah* his brother to wife, *Salomon* refused to graunt. Thus men can promise much, and performe little: it is not so with the Lord our God. He hath bidden vs pray, he hath promised to heare, and shall not also faile to performe, *Nunquam oranti beneficia denegabit, qui orantes vt ne deficiant, sua pietate instigat.* Hee will neuer denie his benefits to vs when we pray, who prouokes vs to pray.

But as to the wicked, the hope of the Hypocrite shall perish: their soules are full of

of desires, like so many strong voyces, crying for that which they shall neuer obtaine; they wayte vpon lying vanities; which shall neuer come to passe.

*Quid tam poenale, quam semper velle, quod nunquam erit, & semper nolle, quod nunquam non erit, in aeternum non obtinebit, quod vult, & in aeternum quod non vult sustinebit.* What punishment more fearefull can fall on a man, then that he should euer wish, that which neuer shall be, and alwayes wish that were not, that shall be for euer: that which he will, he shall neuer obtaine, and that which he will not, hee shall for euer sustaine: & yet this is the miserable estate of the wicked. Let vs therefore take heed to our prædominate desires; for miserable are they, whose desires are on the world, more then on the Lord; and on vanishing trifles, more then vpon his permanent mercies. For when the Lord hath filled their bellies with his earthly treasure, & giuen them enough, that they leaue the rest behind to their children: what haue they more to craue

Miserable are the wicked, for they desire that, which they shall neuer obtaine.

The wicked haue  
receiued  
their consolation  
on earth.

Jonas.

Psalme.

from the Lord? They haue gotten their desire, they are not to looke that euer they shall bee pertakers of the felicitie of Gods chosen, their heart was neuer set vpon it, *they haue receiued their consolation on the earth*, they haue no more to looke for. Wherefore our Sauour pronounceth a feareful wo vpon them, and no meruaile; for miserable indeed is their condition, their consolation dies before they dye themselues; their comforts forsakes them, before they go out of the world: and like the Gowrd of *Jonas* withereth before their eyes: in their life they sate vnder the shadow of it, but in their death it is gone, and they finde no comfort in it. Well knew *Dauid* their misery, and therefore hee praies, *Deliuier me O Lord from the men of the world, who haue their portion in this life*: that is, let mee neuer bee one of them. Wee haue therefore to marke, where-away the benefits of our affections doe carry vs, for if wee feele the Lords blessing, no doubt we shall finde it; and if the desire of our hearts bee  
about

about all things towards the Lord, such a desire I meane as vseth the meanes that may bring vs vnto him; for otherwise wicked *Baalam* will desire *Oh that I might dye the death of the righteous!* which he shall not obtaine. But let vs goe the right way to mercy, protesting with godly *Dauid*, *O Lord I desire to do thy commandements*, and then no doubt the Lord shall crowne vs with mercies and compassions at the last.

*Thou shalt preuaile with men.* I doe now here by my word (will the Lord say) inuest thee in this priuiledge, that no power of man shall be able to ouercome thee. Goe on therefore with courage in thy iourney which I haue commanded thee, and feare not any thing, that man is able to doe against thee. Wher it is to be marked, that the Lord promifeth not of his seruant any immunitie from affliction: yea by the contrary, the Lord fore-warnes, that men will make opposition to him; for where no opposition is made by men, how can there bee a priuiledge by *Iacob*? It is

No immunitie from affliction promised vnto vs.

Many not  
considering  
this, be-  
come apo-  
states in  
the time of  
trouble.

Carol.  
Sigon.de  
repub.  
hab.

needfull we consider what it is that the Lord hath promised vnto vs, least looking for that which hee hath not promised vs, we deceiue our selues. Many in the time of trouble make foule apostacie from Christ, and all because when they entred into the profession of Christian religion, they considered not they could not be his Disciples except they bare his Crosse; but foolishly lookt for some temporal ease, or worldly commoditie in the following of Christ, which he neuer promised them. These are professors like to the *Samaritans*, who so long as the Iewish religion flourished & was in honour, caused also to be built a temple on a high mountaine of *Samaria*, named *Garazin*, that in this they might not be inferiour to the Iewes. They boasted themselves to be the progeny of *Ioseph*, and worshippers of God also with them: but when they perceiued that the Iewes were cruelly afflicted for worshipping God, by *Antiochus Epiphanes*, and fearing least they should be also handled  
in

in the like manner, they changed their coate, affirming that they were not Israelites but Sidonians, and had built their temple, not vnto God, but *Iupiter*: thus a little winde seperates the chaffe and the corne, and a fierce tryall distinquisheth the counterfeite and true professor.

In like manner the ignorant Iewes, because they vnderstood not the promises made concerning the *Messias*, looked that Christ should haue restored vnto them their temporall Kingdome, peaceably and free: whereof, when they saw themselues disappointed, they were offended with him, and persecuted him to the death. It were therefore good for vs that wee should follow the counsaile of our Sauour, & reckon with our selues in time, in what state of life we enter, when we enter into the profession of Christianitie, *before we build a Tower let vs count the cost, whether we haue sufficient to performe it, least that when wee haue laid the foundation and not able to performe it, wee fall not*

This made the Iewes stumble at Christ, because they looked for a temporal kingdome.

Luk. 4. 18.

2 Pe. 2. 20

Tim.

not vnder this shame, to be mocked of men, but bring vpon our selues a more fearefull wrath of God. *For it had bene better not to haue knowne the way of righteousness, then after we haue knowne it, to turne from the holy commandement giuen vnto vs, like dogs to the vomit, and like the sow that was washed to wallowing in the mire.* If we could resolute in time, that they who will liue godly in Christ, must suffer persecution, and arme our selues before hand thereunto, reckoning with our selues that of the Lords indulgence, we are spared euery day, wherein some notable crosse is not layd vpon vs, then certainly should we account the lesse of trouble, when it comes vnto vs.

Wee haue here againe to consider the connexion of these words, *because thou hast had power with God, thou shalt preuaile with men:* and out of them yee may perceiue, that the Lord will haue this wrestling of *Iacobs*, wherein hee was exercised, immediately by the Lord, to bee a preparation vnto him  
against

against other tentations, which were to come by men. Wherein is shadowed vnto vs, how the Lord doth first prepare his children by wrestling with himselfe, before he send them out to encounter with men, and so makes the inward exercises of their mindes, preparations, whereby they are made ready the better to endure all outward troubles, that doe come from men.

CHAP. XXIII.

*The Lord by inward exercises of conscience, makes his children strong to endure outward troubles which come from men.*

**T**His made *Moses* that he was not afraid of the face of *Pharaoh*, because hee had seene first the face of *God*, for he saw (saith the Apostle) him who was invisible. The Kings wrath (saith *Salomon*) is as the roaring of a *Lion* : but when the Lord vtters his wrath, then the heart and countenance of

Heb. 11.

Pro. 19. 12

Eſay.

Enſ. lib. 4  
cap. 16.

They feare  
not much  
the wrath  
of man,  
who haue  
been hum-  
bled with  
the ſenſe of  
the wrath  
of God.

of the greateſt Monarch in the world,  
make him as high as *Beltasar*, ſhall  
faile him: he will neuer looſe a good  
conſcience for feare of the wrath of  
man, that knoweth the power of the wrath  
of God: Feare not the man whoſe breath  
is in his noſtrils: the moſt hee can do,  
& that by permiſſion, is, he is able to kill  
the body, but let vs feare the Lord, who  
is able to caſt both ſoule and body into hell  
fire. This ſuſtained aged *Policarpus*, a-  
gainſt all the threatnings of the Pro-  
conſull. *Ignem minaris ad horam arſu-  
rum, & paulo poſt extingnendum, ignoras  
vero ignem illum futuri iudicii & aterni  
ſupplicij impijs reſeruatum*: Thou theat-  
neſt mee (ſaith hee) with a fire which  
will burne for an houre, and ſhortly af-  
ter be quenched, but thou knoweſt not  
that fire of the judgement to come, re-  
ſerued for the wicked, which vvil burne  
for euer. It is the holy feare of God  
which baniſheth out of our hearts the  
prophane feare of men, that we vvil  
not doe euill to offend the Lord; no,  
no t for all the paines that can follow

vs

vs in this present life. And therefore the Lord in great mercy towards his children, doth sometimes exercise them with the sense of his wrath, and letteth them feeble the sting of an accusing conscience, that so they may come out to the world, strong in the Lord against outward tentations, fully resolved rather to displease men then the Lord, rather to endure present punishments, than to cast themselves vnder danger of the wrath with is to come. And so are the children of God to reckon with themselves, that their inward wrestlings are preparatiues for outward troubles.

CHAP. XXIII.

*It is a sinnefull curiositie to seeke to know that which God hath not taught vs.*

*Verse. 29. And Iacob asked, What is thy name?*

**N**OW Iacob hauing receiued the blessing, proceedes in the conference, and desireth to know the name  
of

Rom.

of him who blessed him. No doubt but hee knew before that it was the Lord, otherwise he had not sought a blessing from him. It standeth not with the nature of faith, *to pray to any in whom we beleene not.* By this question he attaineth not to any new knowledge; for hee who blessed him refuseth to tell his name; but *Jacob* by calling the place *Peniel*, as afterwards followes plainly declares he knew it was the Lord. So then this asking importeth not that *Jacob* did not know it was the Lord that had given him the blessing, onely it declareth an earnest desire of *Jacob* to haue had a more familiar reuelation of the Lord to him: which I thinke hee did of a good minde and intention, such as *Moses* had when he desired to see the face of God. Yet ye see all our good intentions are not alway approued of the Lord. With his good intention there is joyned a peece of curiositie, that hee will haue more knowledge of the maiestie of God then the Lord thought expedient to communicate  
vnto

vnto him; otherwise the Lord had not denied it to him.

To seeke a greater perfection of knowledge, where the Lord offers it, is very commendable, but to aspire to know that which God vwill not teach, and namely to search out that majesty farther then he pleaseth to reueale himselfe. is curiosity and presumption, worthy to be damned, *Hee that searches : Quantus sit Deus, & que illius mensura, & qualis essentia, talia sciscitanti sunt periculosa ei qui rogatur complexa, & talium medicina est silentium.* To aske the quantitie & measure of God, or vwhat is his essence, such questions are perillous to him that asketh, intricate to him that is asked at, and are best answered by silence. There bee names whereby the Lord expresseth himselfe to vs according to our capacitie, but as to his proper name, it is himselfe, it cannot bee comprehended. *Why askest thou my name, which is wonderfull?* And from this curiositie *Jacob* here by gods reproofe is restrayned. This sin with  
our

Especially  
not to  
search out  
the diuine  
majestie,  
farther the  
it is reueay  
led to vs in  
the word.

Prou.  
*Basil. de*  
*martyre*  
*Maman.*

Iud.

our nature wee haue drawne from our first father *Adam*, the knowledge wherewith God endued him contented him not, hee aspired higher, and sought to bee equall with God in the knowledge of good and euill. And that this poyson from *Adam* is propagate to his posteritie, doth daily appeare among the common fruites of our corruptions; for eyther wee are carelesse to learne those things, whereof the Lord hath offered himselfe a teacher : or else wee are curious searchers of those things, which the Lord hath kept secret and hidden from vs.

2 Points of  
necessary  
knowledge

Yet neglected by  
Adams sins  
who desired rather  
to eate of  
the tree of  
knowledge  
then of the  
tree of life.

There are two points of knowledge most excellent and needefull for man; the first, *to know God, and him whom he hath sent, for herein consists eternall life* : the second is, to know our selues, and the state of our owne consciences. But such is the vanitie of the minde of man, that with *Adam* had rather eate of the tree of knowledge, then of the tree of life, and delighteth to bee well read in any booke rather then in the booke of his

his owne Conscience. And yee may marke in the carnall professors of this age, that if at any time they begin to speak of Theologie, then do they handle diuine things in a diuellish manner, altogether *inexpert in the words of righteousness*: and hauing no skill to *speake the language of Canaan*, eyther else they talke profanely vpon that which God hath reuealed, insisting most in points of doctrine least profitable for them, or then curiously they inquire for that which God hath concealed from them, not remembring that warning of *Moses*, *secret things are for the Lord, but things reuealed are for vs and our children.*

This curious demaund of *Iacob*, is answered vwith a gentle refusall, *Why askest thou my name?* The Interrogator striues to send *Iacob* within himselfe, that by a new tryal taken of his speech within his owne minde, hee might see how vnecessary and vnprofitable his Petition was. After this manner it is customable to the Lord to rebuke the

I friuolous

Dent.

This curiositie bridled, and reprovved.

Rom.  
Ciril Ca-  
techi. 6.

friolous curiositie of his own children, that we may learne to be sober; and not presume above that which is written. In his *que de Deo dicuntur, maxima est scientia ignorantiam fateri; terrā inhabitas, & terræ fines ignoras, quo modo conditorē terræ comprehendēs? animam habes cuius facultates enumerare non vales, stellas vides, quas numerare non potes, numerā prius illa, quæ vides, & tunc illum, qui non apparet, enarra.* In those things which concern the diuinitie, it is a great knowledge to acknowledge our ignorance; thou dwellest in the earth, and knowest not the borders thereof, how then shalt thou comprehend him, who is maker of the earth? thou hast within thee a soule, the faculties whereof thou art not able to enumerate; thou seest the stars, and canst not tell the number of them: begin first, and reckon on those things which thou seest, and then, if thou canst, him that is not seene. Let vs therefore re-  
straine our selues from such idle speculations; & if others spare not to proue vs with the like, of these rash & perillous questions,

questions, which I haue condemned,  
then remember with *Basil, Taliū optima  
medicina est silentium.*

CHAP. XXV.

*The Lord sometimes refuseth to giue that  
which his chidren seekes, that he may  
giue them other things more conueni-  
ent for them.*

**Y**ET it is to bee marked, that albeit  
he refuse to tell *Iacob* his name; yet  
hee refuseth not to giue *Iacob* his blef-  
sing. Sometime the Lord graunteth his  
children their desires, because hee sees  
it is for their weale. Other times hee  
refuseth them, and that also for their  
weale: but whether hee say yea or no  
to their petitions, hee workes alway in  
mercy towards them. He granted flesh  
to the children of *Israel*, because they  
sought it, but therewithall his wrath  
fell vpon them: of the which it is eu-  
ident that sometime he graunteth men  
their petitions, because he is angry with  
I 2 them,

Aug. de  
unitat.  
Eccl. cap.  
19.

Bernard.

Aët. 1.

them. Others againe hee refuseth, because he is mercifull to them, denying vnto them that which they craue, but graunting another thing, which is much more profitable for them; *Mul- ti Deo irato exaudiuntur, multis propi- tius Deus non tribuit, quod volunt, ut quod utile est tribuat*: The Apostle Paul being buffeted by the Angell of Sathan, besought the Lord thrice, that he might be deliuered from him, he receiued a refusall of that which hee sought, and yet the Lord left him not destitute of comfort: *Sape multos Deus non exaudit ad voluntatē, ut exaudiat ad salutem*: In the first of the Acts, the Disciples aske a question of Christ: *Wilt thou at this time restore the king- dome to Israel?* but what answere receiue they? a plaine refusall: *It is not for you to know the times and seasons*: yet hee promiseth to them a better thing; *But yee shall receiue power of the holy Ghost.*

O happie exchange! let it be vnto vs O Lord, according to thy Word;  
denie

denie vs O Lord any thing thou wilt, but neuer deny vs thy holy spirit, that it may lead vs into all truth, so long as wee remaine here; and in the end may bring vs vnto the sight of thy ioyfull face. Let vs giue vnto the Lord this glory, that hee is our mercifull father, not onely when he graunteth, but euen when he refuseth some of those things which we desire. It may well stand, that being diseased, thou dost seeke of the Lord bodily health, and seeke it too with this restriction, if it please him; and yet thou obtaine it not, the Lord thinking it good to keepe thee vnder a sicke body, to the end he may restore vnto thee health of thy soule; for so may ye read in the Gospell, that many being moued by bodily diseases, who otherwise were not minded to come vnto Iesus Christ, hath found in him health both of body and soule. It may also fall out, that thou dost seeke from the Lord temporall riches, and that conditionally, if it please him, for a benefit, that thou be not burdenous vnto

And this is a happy exchange, wherevnto we should heartely agree.

Bodily sicknesse hath cha- sed many to their soules health.

Riches refused to some of Gods children, for their greater good.

*Cyp. lib. 2  
Epist. 2.*

*Ber. super  
Mat. 19.  
Ecce nos  
reliquimus omnia.*

others, and yet the Lord thinks it more expedient to refuse thee, least riches should be a snare vnto thee; for vnto many they are but *speciosa vincula quibus alligantur, & à quibus possidentur, magis quam possident.* Beautifull bands wherewith they are bound, which they possesse not, but are possessed of them. Thus their posteritie and riches becomes their ruine, so corrupt is our nature that the same gifts, which should draw our hearts after the Lord, are allurements to turne them from him: *Facile enim cor humanum omnibus, quæ frequentat, adheret adeo, ut vix, aut nunquam sine amore valeant possideri:* For the heart of man cleaueth very easily vnto that, wherewith it is acquainted, so that hardly or neuer can we possesse the things of this world, without immoderate loue of them. And therefore the Lord in great mercy take them from vs, that they do not take vs from him. Let vs therefore commit the successe of our prayers to the Lord, let vs not presume to limite the Holy One of Israel,

*Israel*, being alway comforted with this, that if the Lord deny vs that which we would haue, hee shall giue vs another thing which is more expedient for vs.

CHAP. XXVI.

*How Iacob shewes himselfe thankfull to God for the benefits received in two things.*

Verse 30. *And Iacob called the name of the place Peniel, &c.*

**T**He conference between the Lord and *Iacob* being ended, *Moses* now makes mention of *Jacobs* thankfulness, which he declareth in two things : first he impones such a name to the place, as might stand for a perpetuall memoriall of Gods familiar apparition vnto him. And next hee rendreth himselfe obedient, not regarding any danger, that might be before him, trusting vnto the word of the Lord, hee goeth with courage forward in his iourney.

Such thank-  
fulness be-  
comes the  
children of  
God.

Pfal.

Pro.

First I say hee impones a name to the place, and calleth it *Peniel*, the face of God, he giueth the reason, because I haue seene the face of God, and my life is preserued. Seeing the Lord (will hee say) hath showne mee this mercy, that I haue seene his face and am not confounded, I will neuer burne it in vnthankfulnesse; and therefore that it may be remembred of the posteritie, I call this place by the name *Peniel*. It becommeth (saith the Psalmist) *upright men to be thankfull*. Seeing all good things come of God, it is good reason the praise of all should returne vnto him: As the waters that come secretly from the Sea through the veines of the earth, returne againe in their troghs publicly vnto it, so euery good thing which the secret blessing of God hath conuayed vnto vs, by publike praise should againe returne vnto him. If wee haue gotten comfort from the LORD, we should giue vnto the Lord his glorie. And it is the manner of the children of God, they cannot rest contented, when

when God hath refreshed them with his mercies, till the Lord get his owne praise. And hereof it commeth that they erect publike monuments & memorials, or at the least send out publike thanksgiuing for these mercies, which God priuately and secretly hath bestowed vpon them.

But as to the wicked, they swallow vp the benefits of God in vnthankfull obliuion : if the Lord increate their wealth and prosperitie, they sacrifice to their owne net, as though their prouidence and wit had done it : and if hee doe preserve them from dangers, they impute their deliuerance to their idoll, *they make their mouth to kisse their hand* as if their owne arme had saued them. Thus are they like vnto that salt sea, whereinto *Jordan* floweth, it swalloweth vp all the water of *Jordan*, but waxeth no greater, neither yet doth the salt and bitter waters thereof become sweeter, for all that the wicked receiue from the LORD, their old scent remayneth in them, they are not the better, neither is their

The great  
vnthank-  
fulness of  
the wicked

Hof. 6.

Chris. de  
Sacerd.  
lib. 4.

6  
How it is  
that the  
sight of  
God terri-  
fies man  
seeing he is  
the God  
of comfort

their hart enlarged to praise him. They doe take from the Lord without giuing againe, like barren and vnprofitable ground, that deuoureth seede and renders nothing: *And therefore is neere vnto cursing, whose end is burning.* Learne therefore O man to be thankfull to thy God, every benefit that thou hast receiued, that encrease not thy thankfulness, shall assuredly encrease thy iudgement. *Quem enim beneficia accepta meliorem non reddunt, is certè etiam grauius supplicium commeretur:* He whom benefits receiued maketh not the better, doth assuredly thereby demerite heavier punishments.

We are next to consider, how it is that *Iacob* accounts it a great mercy, that he hath seene God, and yet his life preserved. Seeing the Lord is *the God of comfort*, how is it his presence should bring a terrour vnto men? it is his countenance that makes glad the hart: when he hides his face the creature is troubled; but when he sends forth his spirit, they are created, and the face of the earth

earth is renewed. *When thou didst hide thy face* (saith *Dauid*) *I was sore troubled.* How is it then that *Jacob* here should say that the sight of the face of God causeth death, and that his countenance should confound man? *Adam* in Paradise in the state of innocency was familiar with God, he saw and heard the Lord, & was comforted: from whence then commeth this change, that man cannot see the Lord and liue? Surely the fault is not in the Lord, his countenance is the wel-spring of life: *hee is the father of light, and the God of all consolation.* The fault is in vs, in our sinfull and peruered nature. Faultie & weake eyes cannot behold the light without paine, not for any euill which is in the light which is good and comfortable, but for the infirmitie which is in themselves. And sinfull men cannot see the Lord without feare, not for any fault in the Lord who is merciful and gracious, but for that peruerse disposition, which sinne hath wrought in our selues. This made the Israelites to tremble, when they

Psal. 104.  
29.

The cause of this is not in the Lord but in our sins.

Exod.

Esay. 6.

they heard him, and made that holy Prophet *Esay* cry out, *woe is me*, when he saw but a similitude, and representation of his Maiesty. And who then may abide that Maiestie in it selfe?

Sin therefore is to be removed, if we would see the Lord with ioy.

1 Ioh. 3.

These three pillars of the Church, *Peter, Iames, & Iohn*, fell downe to the ground, astonished at a small manifestation of his glory: the brightnesse of his glorious face, shining like the Sunne, confounded them: & how then should they beare the glory of his diuinitie? And in vs it is this same sinfull nature, which only hinders vs from the sight & familiarity of our God. What then shall we do, but embrace the counsaile of the Apostle *S. Iohn*? *Whofoeuer hath this hope in himselfe*. (namely to see God) *purgeth himselfe, euen as God is pure*. We must remoue our sinnes, and draw the powers of our soules to some neerer conformitie with the Lord, if so be wee hope to dwell with him. *For without peace and sanctification, none can see the Lord.*

Heb. 12.

But here againe it is to bee asked,  
how

how sayes *Jacob* he saw the face of god; seeing the Lord gaue *Moses* this answer when hee sought a sight of his face? *No man can see me and live:* and we know that *Iohn* the Baptist saith, *No man hath seene God at any time, but the sonne, who is come from the bosome of the Father he hath reuealed him.* How is it then I say, that *Jacob* here saith, *I haue seene God face to face.*

I answer, that this is spoken in comparison of other visions and reuelations made to *Jacob* before: his meaning is no other but that hee had now seene the Lord, by a more excellent and notable manner of apparition, then euer he had seene before. And where *Moses* is said to haue seene the Lord face to face, this is only spoken in comparison of *Moses* with other Prophets, who had not so cleare a reuelation of the Majestie of God, as *Moses* had: this is euident out of the Lords owne words. *If there be a Prophet of the Lord among you, I will be knowne to him by a vision, and speake to him by a dreame: my*  
*servant,*

In what  
tense saith  
*Jacob*, hee  
saw the  
face of  
God.

Neuer any  
man on the  
earth, saw  
the Lord  
as he is.

*servant Moses is not so: who is faithfull in all my house, to him will I speak mouth to mouth, not in darke wordes, and hee shall see the similitude of the Lord.* Yea, let no man thinke, because of these words, that any of the Fathers saw the Lord as hee is; thou canst not see the Sunne as it is. Hee that a farre off lookes to the sea, sayes truely that hee hath seene the sea: but what is it that hee sees, in respect of that which hee seeth not? Yea wee cannot see a mortall man as he is; and how then shall wee see the Lord, as hee is? If the Fathers had seene the Lord as he is, then all the fathers had seene him one manner of way; because God in himselfe, is one, simple, and vndiuided essence: but they saw him many manner of wayes, in diuers formes, and apparitions. To *Jacob* hee appeared in a fiery bush; to the *Israelites* in a cloude; to *Elias* in a soft and calme ayre; to *Esay* in another manner of vision: all which doe proue that hee shewed not himselfe, neyther did they see him as hee is, but onely in  
such

such manner of manifestation, as the Lord thought most expedient for the time.

But what speake I of the sight of GOD on the earth? wee shall not see him as hee is in the heauens. For euen those holy Angles which stand about his Throne, are described vnto vs, couering their faces with their two wings, witnessing thereby, that there is a God, of a more infinite glory; then they are able to comprehend. And no meruaile: for euery Creature, Man or Angell, is finite: a vessell of limited and definite bounds. Now sure it is, that no finite thing can comprehend that which is infinite, that *peace of God*, promised vnto vs, *passeth all vnderstanding*: and *these things prepared for vs*, are such, as the heart of man cannot vnderstand. What then shall wee thinke of him who prepared them? Must not his glorious Majestie by infinite degrees surpasse the reach of our vnderstanding?

Neither shall wee see the Lord in the heauen as he is, and why?

## CHAP. XXVII.

*What sight of God shall wee haue in the  
heauens?*

**Y**ET I speake not this to take away  
that sight of God, which wee shall  
haue in the heauens. It must bee true  
which the Apostle saith, *Wee shall see  
him as he is*, it being vnderstood with  
these restrictions: First, the sight of  
God vvhich vve shall haue in heaven,  
shall bee perfect in respect of vs; the  
Lord shall dwell in vs fully, and reple-  
nish every power and facultie of soule  
and body, vvith his joyfull presence.  
Hee shall fill my whole minde with  
his light, no darknesse shall bee left in  
it: he shall quicken my whole heart, no  
more deadnesse shall bee in it; and the  
w hole affections shall bee replenished  
with his peace and joy. Now the Lord  
dwels in vs, but he fills vs not. Wee are  
yet hungry and thirstie: *Wee know* but  
in part, but in the heauens wee shall  
bee

be filled perfectly with that presence, *wherein is the fulnesse of ioy*: the Lord shall then be *all things, in all vnto vs.*

It shall be  
a perfect  
sight in  
respect of  
vs.

Now the greatest measure of the sence of mercy, is called by the holy spirit *a tasting, tast and consider how gracious the Lord is*: but there is promised vnto vs a full satisfaction; *ye shall bee satisfied: Inebriabor ab vbertate domus tue*, I call this sight perfect in respect of vs, the Lord shall fill all that is in vs, wee shall desire no more, but we shall not be able to comprehend all that is in the Lord. *Augustine* expresseth this by a proper similitude: for he compares the godly in the heauens, to vessels cast into the sea, were they neuer so large they shall be filled full of water; and yet that which they containe is nothing, in comparison of that great aboundance which is about them. So euery godly man glorified in heauen, shall be fully filled with gods comfortable presence, so that hee shall know no want, and yet shall he not be able to comprehend that infinit majestic, and peace, and joy, and

K

glory

glory of the incomprehensible God. Therefore said I, that in respect of vs, wee shall haue in the heauens a perfect sight of God, that is, so farre as we can bee capable of him, *Mensuram plenam, & superfluentem tunc dabit in sinu vestros.* A good measure, prest and running ouer, saith our Sauour, shall bee then giuen into your bosomes.

Luke.

2

It shall be  
an immediate  
sight.

Secondly, that sight of God, that in heaven wee shall injoy, shall bee immediate, and this is such a sight, as none can vnderstand till wee get it. Yet to make it as plaine as we may, let vs compare it with that which we haue here in earth. The sight that now we haue of God, is as *through a glasse or a vaile*, that is, by mediate reuelations. Now vvee know him, by seeing him in his Creatures: wee know him, by hearing him in his word: we know him also euen in the earth, by spirituall meditation, that begetteth some secret sense of his mercy: yet al these are a *walking by faith, not by sight*, at the least, but a dark sight of God, and through couerings: but  
in

in the heauen we shall see him, not by halues, but by an immediate sight, which wee shall then best vnderstand (as I sayd) when we shall attaine vnto it. The Lord of his mercy purge and prepare vs in time, and then hasten that day wherein we shall see him.

And yet because eternall life must be begunne on the earth, and that it is not possible wee can see God in the heauen, vnles wee haue first seene him in the earth; let vs take heed vnto those three things whereby wee may attaine vnto the sight of God. First remember that God without his own light cannot be seen: the eye suppose it be an organe of sight, were it neuer so quicke, seeth nothing in the darke; the Sunne, without the Sunne cannot bee seene: farre lesse can the Lord be seene without the Lord. *In light* (saith the Psalmist) *shall we see light.* If therefore we would begin to see the Lord, *let vs walke in his light*, making his word a lanthorne to our feete in all our wayes, taking heede vnto it, as vnto *a most sure word*, and a

No sight of God in heauen except first we see him in earth. And hereunto there things are required.

The light of his word.

Psal.

Pet.

light shining in darknesse, therewithall  
joyning to the Lords prayer, *Open my  
eyes, that I may see the wonders of thy  
law.*

A simili-  
tude, and  
cōformitie  
with God.

Secondly, we must remember, that  
wee cannot see God without some si-  
militude and conformitie with him.  
Therefore saith Christ. *Blessed are the  
poore in spirit for they shall see God.* A-  
mong all the members of the body  
none can see the Sunne but the eye,  
because of some similitude that is be-  
tweene them. For as God hath set  
*ἐν μεγάλῳ κόσμῳ* in the great world, the  
Sunne and Moone in the firmament,  
as instruments of light to serue it: so  
hath hee placed *ἐν μικρῷ κόσμῳ* in the  
little world (which is Man) two eyes  
in the highest part of his body, as or-  
ganes of light to serue him. But the eye  
being any way troubled or offended,  
as we see by experience, abhorres the  
light, wherein it otherwise delights: and  
after the same manner, the minde of  
man polluted with sinne, neyther can,  
nor dare looke vp to the Lord. *Oculus  
cordis*

*August.  
serm. 18.*

*cordis parturbatus, auertit se à luce iustitie, nec audet eam contemplari.* The eye of the heart being perturbed (saith *Augustine*) turneth it selfe away from the light of righteousnesse, and dares not behold it. And to the same effect he sayes in another place, *Male uiuendo uideri à Deo non potes, videre Deum non potes, bene autem uiuendo, & uideris, & uides.* If thou liue an euill life, thou shalt be seene of God, but shall not see him : but if thou liue a good life, thou art not onely seene of him, but thou maist also see him. So necessary is this conformitie with God by sanctification, that without it we cannot see God.

*August.  
serm. 10.*

Thirdly, to the sight of God, there is requisite attention and consideration, a meeke and quiet spirit, a heart stablished by grace, separate from other things, and fixed on the Lord, *Oculus circumactus non uidet etiam, que ante se sunt :* A watering and reeling eye, sees not those things which are before it; and an vnsstable minde, tossed too and fro with restlesse cares and

3  
Attention  
and consideration.

perturbations is not meete to see the Lord. When the Lord appeared to *Eliab*, there went before him a mighty winde, an earth-quake, and fire: but God was not in any one of them; hee followed in a soft, and still voyce, to teach vs, that we must haue meeke, settled, and pacified spirits, if we looke that God should bee familiar with vs: and wee must set the eyes of our soules stable and fixt on the Lord; attending on his shining mercies, like the eyes of seruants on their maisters, and while the Lord hath mercy vpon vs. These are the principall helps, whereby the sight of God is begun in earth, which will be perfected in heaven.

## CHAP. XXVIII.

*The other thing wherein Iacob shewes his thankfulness, is his obedience.*

Verse. 31. *And the Sunne arose to him.*

The

**T**He other thing wherein *Iacob* vtereth his thankfulness, is in the obedience he giues to the Lords calling, walking on in the journey, which God commanded him. Without this the other had beene nothing: for except we obey & serue the Lord in our callings, doing that which is commaunded vs, wherein can wee be thankfull to him? and truely there is no better token that we haue beene refreshed by the countenance of God, who is the strength of his people, then this, if with boldnesse and spirituall courage, we follow him, where away he cals vs, albeit we should finde neuer so many impediments before vs.

But it is to be marked, *Moses* saith, he halted as he went on in his journey. This is the meruailous working of the Lord no doubt, that *Iacob* being hurt in the night, & his thigh-bone disjoyned; yet walkes vpon it in the morne, and the hurt, which he receiued of the Lord, hinders him not, nor stayes him

*Iacob* his wound makes him not giue ouer the journey.

And the  
wounds  
which the  
Godly re-  
ceiue in  
the spiritu-  
all combat  
make them  
stronger,  
and more  
circūspect.

from going forward in the journey, which was enjoyned him by the Lord. We haue shewed you before, how the children of God in their wrestlings do in such sort preuaile, that they get no victory without a wound; who is able to say, that hee hath in such sort fought against Sathan and sin, but oftentimes hee hath beene buffeted by Sathan, and wounded by sinne. Yet such is the gracious dispensation of the Lord, that as *Jacobs* hurt made him not giue over the journey, but rather confirms him to go forward with greater boldnesse, now halting on one thigh, then before when hee went straight vpon both : so the Lord doth so dispence the spirituall battailes of his Children, that out of their manifold falles, buffets, and wounds, which they receiue in this warfare, hee workes in them a greater hatred of sinne, and loue of righteousnes; a greater attention and circumspection in all their wayes, and a greater feruency and zeale to run out the race which is set before them, and to renue the  
battaile

battaile against Sathan and sinne.

And this wee may see cleerely in *Dauid*, who after his adultery & murder, being reuened by repentance, riseth againe with a greater hatred of sinne, and more earnest desire of mercy, than euer he had before. And did not *Peters* fall bring forth in like manner the like fruits in him, that hee sheddeth teares now more abundantly, then at any time before? hee now stands boldly to confesse the Lord Iesus before the Counsell, whom before he had denied before a Damsell; and in all the rest of his life he shewes himselfe an example of godly zeale, labouring to confirme his brethren by a good conuersation, whom before hee had offended by his stumbling and falling. Thus the Lord by some one sinne, wherein hee suffereth his children to haue experience of their weakenesse, wakeneth them to a narrower inquisition of their sins; for a light paine in the head men runne not to the Phisitian, nor to the water for a light spot in their garments: but if the  
defiling

Example  
hereof in  
*Dauid* &  
*Peter*.

This com-  
meth not  
of any  
goodnes  
in vs, but  
of the  
Lord his  
marueilous  
dispensati-  
on.

*Aug. ad  
Boniface.  
lib. 3. cap.*

7.

defiling be great, then we doe take oc-  
casion thereat to wash away euen the  
smallest spot that is in them. So the  
godly, when oftentimes they passe ouer  
small sinnes without remorse, the Lord  
permits them to fall into greater, that  
so they may be moued to mourning, &  
hasten to an earnest reformation of all.

Where wee are not to thinke that  
this commeth of any goodnesse that is  
in vs, or in sin which we haue brought  
forth, but of the excellent wisdom and  
goodnesse of God : *Deus etiam sum-  
mus est medicus, qui bene nouit vii enim  
malis*, For God is that great Phisitian,  
who can vse to good euen those things  
which are euill. And it doth (saith the  
same Father) more aduance the glory of  
Gods goodnesse, *etiam de malis bene  
facere, quam mala esse non sinere*, euen to  
draw good out of euill, rather then that  
he should suffer euill not to be. Thus  
the Lord our God maketh all things  
serue and worke for the best to them  
that loue him : so as euen the wounds  
which we receiue in spiritual wrestlings  
may

may well worke in vs a greater humiliation but shall not confound vs, so that we leaue off the race and course to our heavenly Canaan. Wherein if we cannot alway runne in the strength of the spirit with *Eliab*, yet let vs by Gods grace endeauour to halt forward with *Jacob*, at least creepe forward towards our heavenly Father, as his little babes & children, who are but yet learning to walke, proceeding alway from strength to strength, till we appeare before the face of our GOD in Sion : whereunto the Lord that is the *author and finisher of our Faith*, the beginner & perfecter of our saluation, bring vs of his great mercy in Christ Iesus. To whom with the Father, & the holy Spirit,  
be all praise, honour and  
glory for euer and  
euer. Amen.

*FINIS.*

8 ME 75

A  
CONDVIT  
of Comfort.

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*Full of sweet Consolations  
for all those that desire the com-  
fortable sweetnesse of  
Iesus Christ.*

---

By WILLIAM COPPER Mini-  
ster of Gods word.

---



LONDON:  
Printed for *John Budge*, and are to  
sould at his shop at the great  
South doore of Paules.

1608.



---

A  
CONDVIT  
of Comfort.

---

Rom. 8. 28.

*Also wee know that all things worke together for the best, to them that loue God; euen to them who are called according to his purpose.*

*My helpe is in the name of the Lord.*



His Chapter may be conveniently tearmed *A compend of Christian consolation*; for whereas many kinds of comforts, are dispersed throughout the holy Scriptures, for the strengthening of the man of God, some of enery kinde, are here gathered together in  
one,

The summe  
and diuision  
of this  
Chapter.

Rom. 7. 24

Ecl. 31. 15.

2 Cor. 4. 9.

one, and like chosen flowers picked out of the word of God, are knit together in one bunch, & presented to thee who art a Christian.

There are two things onely which trouble vs in this life. The first, is the remanents of sinne in our corrupt nature: this was such a matter of griefe, to the holy Apostle, that it made him to crie out; *O miserable man that I am, who shall deliuer me from this body of death?* So displeasent was it to him to liue in that body, wherein hee found the motions of sin rebeling against the law of God. And if the Apostle accounted this burthen so weighty to him, alas, how should wee complaine? and what cause haue wee with *Ezechia*, to walke weakly in the bitternesse of our foules all our dayes, in whom the life and power of that sinning, is farre lesse restrained? Yet least we should be so cast downe with the sense of sinne, that we despaire and perish, being swallowed vp with griefe: the Lord furnisheth vs with many comforts against it,

it, from the beginning of this Chapter, to the middest of the 17. Verse. The other thing which may discourage vs, is the manifold troubles that follow vs in following Christ.

For the Church of God on earth, *is as a Lilly among Thornes*, and our Lord Iesus, *as an Apple tree among the trees of the forrest*: If wee delight to sit vnder his shadow; and if his fruit be sweet in our mouth, wee must be content to walk toward him through many sharp afflictions: therefore are wee commaunded, not onely to suffer afflictions as the good souldiers of Iesus Christ, but also to rejoyce in tribulations: and if we cannot attaine to that perfection, at least to count it exceeding joy, when we fall into diuers temptations: Yet because no chastisement is sweet for the present, it hath pleased the Lord of his fatherly indulgence and pittie towards our weakenesse, to season the cup of our bitter griefes, with his sweet comforts; which as hee doth in many other parts of holy Scripture,

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fo

Cant. 2. 2.

2 Tim. 2. 3

Rom. 5. 3.

Iam. 1. 2.

Heb. 1. 2.

Heb. 12.

Cant. 2. 4.  
Can. 5. 1.

so especially from the 17. verse of this Chapter, to the 30. wherein the Apostle abounds with consolation; shewing himselfe a faithfull Steward in the house of God, most carefull to lead as it were, by the hand, the weary sons and daughters of the living God, into the wineceller; there to refresh and stay vs with the *Flagons of his wine*, & to comfort vs with his *Apples*; to strengthen vs with his *hid Manna*; and to make vs merry vvith that *Milke* and *Honny*, vvhich our immortall Husband Iesus Christ hath provided for vs, to sustaine vs that we faint not through these manifold Tribulations, vvherewith vvee are compassed in this barren vvilder- nesse.

That this is the Apostles purpose, and order of proceeding in this Chapter, I thinke his conclusion makes it manifest, which you haue from the 31. verse to the end; vvherein hee drawes all that he had said, into a short summe, containing the glorious triumph of a Christian ouer all his enimies : the triumph

triumph is first set downe generally in the 31 Verse, *What shall wee say then to these things : If God be with vs, who can be against vs ?* thereafter he parts this generall in two: there is (would he say) but one of two that are against vs, eyther sinne or affliction : as to sinne, hee triumphs against it, Verse 33. and 34. *Who will lay any thing to the charge of Gods Chosen ? It is God that iustifieth, who shall condemne ? It is Christ who is dead, or rather who is risen againe, who is also at the right hand of God, and makes request for vs.* As to affliction, hee begins his triumph against it, Verse 35. *Who shall separate us from the loue of Christ ? his answere mounts vp by a gradation : Will tribulation or anguish doe it ? Yea, will death it selfe doe it ? or that which is more ; will Principallities and powers doe it.* 10. *In all these things wee more then Conquerours, through him that loved us. Thanks therefore be vnto our God, who alwayes makes vs to triumph in our Lord Iesus Christ.*

2 Cor 2.14

Now in this verse as Iacob gaue his

L 2 sonnes

sonnes his greatest blessing in the last roome, so the Apostle giueth to christians his greatest comfort in the last roome, whereof this is the summe: our afflictions are so farre from being prejudiciall to our saluation, that by the contrary, through the Lords merueilous working, they tend to the aduancement thereof, & he enlargeth the comfort: Not onely afflictions, but *all other things work for the best together, to them that loue the Lord.* The parts of the Verse are two: the first contains the comfort: the second, a discription of the persons to whom the comfort appertaineth. Now I come to the words.

Our troubles are many, but our comforts are more then our troubles.

Psal. 31. 19

1. Cor. 1.

13.

*Also,* that is besides all the comforts which I haue given to you before, I giue you yet this further: learning vs, that albeit our troubles be many, yet our comforts are more. *Many* (saith David) *are the troubles of the righteous: but the Lord deliuereth them out of all.* As if he would say, for euerie trouble, the Lord hath a seuerall deliuerance.

Euery

Euery temptation (saith the Apostle) hath the owne issue. Euery horne that riseth against vs to push vs, hath attending vpon it, an hammer to repress it, (saith the Prophet.) *Esau* mourned vpon his father *Isaac*: although he was prophane, yet he cryed pitifully, *Hast thou but one blessing my Father?* But we (with the holie Apostle) may blesse our heauenly Father, who comforteth vs so in all our tribulations; that as the sufferings of Christ abound in vs, so our consolations abound through Christ: not one, but manifold are his blessings, and the storehouse of his consolations, can neuer bee emptied. The Lord our God hath not dealt niggardly nor sparingly with vs, but a good measure of consolations, pressed downe and running ouer, hath hee giuen to vs in our bosome, his name be praised therefore: and yet how little is all this that wee now receiue, in comparison of those inestimable ioyes of God, that he hath prepared for vs; the like whereof the eye neuer saw, the eare

Zac. 1. 21.

2. Cor. 1. 5

Luk. 6. 38

1. Cor. 2. 9

Psal. 17. 15

Psal. 16. 11

neuer heard of, and the heart cannot vnderstand: Surely the greatest measure of comfort that wee haue in this life, is but the earnest penny of that principall, which shall be giuen to vs hereafter. If the earnest bee so great, what shall bee the principall? If the first fruites of the heavenly *Canaan* be so delectable, how shall the full masse thereof abundantly content vs, when we shall behold the face of our God in righteousness, and shall bee satisfied vvith his Image; vvhen vve shall be filled vvith the fulnesse of joy, which is in his presence, and with those pleasures which are at his right hand for euermore.

## CHAP. II.

*The Priuiledges of a Christian, cannot be knowne of them who doe not possesse them.*

**W***Ee know.* If you ponder the Apostles words, you shall finde, that

that by an Emphasis he restraines this knowledge to the Children of God, excluding Worldlings and Naturalists from it. *The spirituall man discerneth all things: but hee himselfe is iudged of no man. A naturall man cannot understand the things that are of God.* The Gospel is *Wisedome* indeed; but *Wisedome among them that are perfect.* Euery Article of our faith, and point of Christian Doctrine: euery priuiledge of a Christian is a Mistry: therefore no meruaile that the Gospell bee foolishnesse to the naturall man, who perisheth. And this doth draw vs to consider that the excellent things of Christianitie can be knowne of none, but of those that possesseth them. The value, or rather vanitie of earthly Iewels, hath beene better knowne of some that neuer enjoyed them, then of them who possessed them: but the Iewels of gods kingdome, such as *Peace, Righteousnesse, Ioy in the holy Ghost*, can be known of none but of the Christian only, who enjoyes them. The *new Name* giuen to

1 Cor. 2.

14. 15.

1 Cor. 2. 7.

1 Cor. 2. 6.

Reu. 2. 17.

Psal. 34. 8.

Act. 26. 24

the Christian, who can know but hee that hath it? and none can know what is the sweetnes of *hid Manna*, except hee tast it: therefore saith the Psalmist, *Tast and consider how gracious the Lord is*, telling you that the graciousnesse of the Lord cannot be considered by him who neuer did tast it. If you goe to speak to a vvorldling of inward Peace, of spirituall Ioy, or of the Priuiledges of a Christian, you shall seeme to him a *Barbarian*, or one that speaketh a strange language, which he vnderstandeth not; or if he himselfe speak of them which he sees learnedly hearing or reading; yet shall hee speake like a Bird, vttering voyces vvhich shce vnderstandeth not. As the bruit Beast knoweth not the excellency of mans life, and therefore delighteth it selfe vvith Hay and Prouender seeking no better, because it knoweth no better: So the naturall man knoweth not the excellency of a Christian, and therefore disdaineth him, counting him a foole, a mad man, and the off-scum of the world: hee taketh

taketh the dongue of the earth in his armes for his inheritance, let him brook the portion of *Eſau*, that *the fatneſſe of the earth may be his dwelling place*: let his wine and his wheat abound to him, hee cares for no more, he knowes not vvhat it is, to haue his ſoule made glad with the countenance of God. This is your miſerable condition, O ye wretched Worldlings, ye are curſed with the curſe of the Serpent; yee creepe, as it were on your bellies, and lick the duſt of the earth all the dayes of your life; yee haue not an eye to looke vp to heauen, nor a hart to ſeek thoſe things which are aboue: moſt fearefull is your eſtate; vvee warne you of it, but it is the Lord vvho muſt deliuer you from it.

This reſolute knowledge is the mother of ſpirituall courage, conſtancie and patience: therefore the Apoſtle vrgeth it in this place, that the Chriſtian may be made thereby ſtrong and patient in tribulation; and indeed what needes hee feare in the euill day; yea, though

1 Cor. 4. 13

Gen. 27. 39

Pſal. 4. 7.

Gen. 3.

Gal. 3. 1.

Reſolute  
knowledge  
is the mo-  
ther of pa-  
tience.

Pfal. 42.

Reu. 4.

Pfal. 37.

though the earth should be remoued, and the Mountaines fall into the midst of the sea: vvho knoweth that the Lord sitteth on his throne, hauing the whole vvorld, as a glassie Sea before him, gouerning all the walterings, changes, and euent of things therein, to the good of them that loue him? Oh that we had profited so much in the schoole of Christ all our dayes, that without any doubting, or making any exception, vvee could beleue this vvich here the Apostle layeth for a most sure ground of comfort, that so vvee might chaunge all our thoughts and cares into one; namely, how to grow in the loue of God, that in a good conscience vve might say to the Lord vvith *Peter*, *Lord thou knowest I loue thee.* And as the rest of our feares, griefes, and temptations, vvich many times doe so compassse vs, that to our judgements vvee can see no out-gate: cast all the burthen of them vpon the Lord, vvho careth for vs; and hath giuen vs this promise for a *Premunire*: *All comes for the best.*

The

The Souldier with courage entreth into the battell, vnder hope to obtaine the victorie: the Marriner with boldnesse committeth himselfe to the stormie Seas, vnder hope of vantage: and euery man hazardeth in his calling; and yet are they all but vncertaine venturers, and know not the end: But the Christian, *runnes not as vncertaine; but as one sure to obtaine the Crowne: for he knows that the God of peace shall shortly tread Sathan vnder his feete.*

What then? shall he not with courage enter into that battell, wherein hee is made sure ere euer hee fight, that all the Warriours of Iesus shal become *more then Conquerours through him?* If wee will onely stand still, we shall see the *saluation of the Lord.* Gedion and his three hundred, fought against the great Host of *Midian* without feare, because he was sure of victorie. *Dauid* made hast and ran to encounter with *Goliath*, because hee was perswaded, the Lord would deliuer him into his hands. The *Israelites* spared not to enter into the flood

1. Cor. 9.  
26.

Ro. 16. 20.

Ro. 8. 27.  
Exo. 14. 13

Iud. 7. 19.

1. Sam. 17.  
48.

Ios. 3. 16.

flood of *Iorden*, because they saw the *Arke of God* before them, diuiding the waters : And shall onely the Christian stand astonished in his temptations, notwithstanding the word of God goe before him to resolute him that whatsoever fall out *shall worke for the best* vnto him? The Lord increase vs, & make vs abound more and more in loue of our God; for perfect loue casteth out fear. The Lord strengthen our Faith, that through these misty clowdes of afflictions, which now compasseth vs, wee may see that comfortable end which the light of God hath discovered vnto vs.

Judge not  
of Gods  
working  
before the  
end, for  
that doth  
greatly im-  
paire our  
comfort.

But wee are to beware of the subtile sleights of Sathan, who to the end, hee may spoile vs of this comfort in trouble endeauoureth by many meanes, either to quench this light of God in our minds; or else to darken and obscure it by the precipitation of our vnbeleeu- ing hearts, carrying vs headlong to iudge of the works of God, by their beginnings; and to measure our selues  
in

in trouble, by our present estate and condition, not suffering vs to tarrie while we see the end: whereof it comes to passe that our hearts beeing tossed to and fro with restlessle perturbation, like trees of the Forrest shaken with the winde: in our necessities, we hasten to be our owne prouisors: in our dangers, we will be our owne deliuerers: & euery way we become the caruers of our own condition: we haue so much the more to beware of this precipitacion, because the dearest seruants of God haue fallen through it into fearefull sinnes against the Lord their God, and breed great vnquietnesse vnto themselves. When *Dauid* was in extreame anger in the wildernesse of *Maon*, hee said in his feare that all men were liars. O what a blasphemy! that euen the promises of God, made to him by *Samuel* the Lords Prophet, were but lies: and how many times thought hee ( in his other troubles ) that God had forgot to bee mercifull, and had shut vp his tender mercies in displeasure? But  
when

Pla. 116.

Pfal. 77.9.

Pfal. 39.9.

Pfal. 116.

Luk. 19.19

when hee saw the end, then was hee compelled to accuse himselfe, to giue glorie to God, and to say : *I should haue beene dumbe, and not opened my mouth, because thou didest it : I said it in my feare, but now I see, Precious in the sight of the Lord is the death of his Saints.* As this precipitation made *Dauid* to stumble and fall, so will it carry vs also to the like inconuenience too, except we beware of it : For if we shold looke to *Lazarus* in the dongue hill, full of Byles and fores, hauing no comfort, but from the dogges, and compare him with the *Rich man* cloathed in purple, and faring daintily euerie day. What can wee iudge, but that *Lazarus* is the most miserable of the two? yet tarrie while the Lord haue ended his worke, and *Lazarus* hee conueyed to *Abrahams* bosome, and the rich glutton be gone to his place, then shall truth appeare manifestly, *All things worke together for the best to them that loue God.* Let vs learne therefore to measure the euent of things, not by their present

present condition, but by the prediction of Gods word. Let vs cleave to his Promise, and waite on the *Vision which hath his owne time appointed, it shall speak at the last, and shall not lie: though it tarry, let vs waite for it, it shall surely come, and not stay.* Let vs goe into the *Sanctuary of God*, and consider the end; there shall we finde and learne, that *there is no peace to the wicked, howsoever they flourish for a time: and that it can not bee but well with them that feare the Lord. Marke the upright man, and behold the iust; for the end of that man is peace: but the transgressours shall be destroyed together, and the end of the wicked shall be cut off:* So both in the troubles of the Godly, and prosperitie of the wicked, are vve bound to suspend our iudgement, till we see the end.

Abac. 2.3.

Psa. 37.37

### CHAP. III.

*Many working instruments of contrary qualities and intentions in the world, yet agrees all in one end.*

*All*

**A**ll things worke together. O what a singular Priuiledge hath the Christian, that not onely Afflictions, but all things whatsoeuer workes for the best : and not onely so, but they worke together for the best to him. Many working instruments is there in the world, their course is not one, they communicate no counsels, yea their intentions oftentimes are contrary, yet the Lord brings all their wayes to this one end, *To the good of them that loue him.* Where euer they be, in regard of place : what euer they be, in regard of persons : what euer their purposes be; howsoeuer disagreeing amongst themselves; yet such is the power and providence of that supream Gouvernour our heavenly Father, that *All of them workes together to the good of them that loue him:* and herein doth his power & wisdom appeare more clearly, then in the tempering of this great vniuerse, making Elements of so contrary qualities, to meeete together, and agree in one

one pleasant harmony. For the illustration of this, let vs mark but one example for all: *Iacob* sends his sonne *Ioseph* to *Dothan* to visite his brethren; his brethren cast him into the pit, *Ruben* relieues him; the Merchants of *Midian* buy him, and sell him againe to *Potiphar*, his Mistresse accuses him, his master condemnes him, the Butler (after long ingratitude) recommends him, and *Pharaoh* exalts him. O what instruments are here! and how many hands are about this one poore man of God? but how doth the Lord direct them all? yea, besides their owne intention to further *Iosephs* advancement in *Egypt*, for his owne good, and the good of his Church. But now to the particulars.

There is nothing in the world, which workes not for our weale: All the works of God, all the stratagems of Satan, all the imaginations of man, are for the vveale of Gods Children, yea, out of the most poysonable things, as sinne and death, doth the Lord draw healthfull and medicinall preferuatives

Gen. 37.

All the  
workes of  
God, are  
for the best  
to his chil-  
dren.

to them that love him.

Pfal. 25.

Iob. 13. 15

Iob. 6. 4.

Pf 88. 7. 15

Esa. 38. 17

*All the wayes of the Lord (saith Dauid) are Mercy and Truth.* Mark what hee saith, and make not thou an exception, where God hath made none: *All, none excepted.* But be thou strengthened in Faith, and giue glory to God, saying with the patient *Iob, Albeit the Lord would slay me, yet will I trust in him.*

Sometimes the Lord walkes in the way of anger; seeming angry with his Children, and to walke stubbornely against them, vvhich hath moued them to poure out the like of these pittifull Lamentations. *The arrowes of the Almighty are vpon me (saith Iob) the venime whereof doth drinke vp my Spirit, and the terrours of God fight against me: Thou sets me vp as a marke against thee, and makest me a burthen to my selfe. Thy indignation lyeth vpon me (saith Dauid) Yea, from my youth I haue suffered thy terrours, doubting of my life. For felicity, I haue had bitter grieffe, (saith Ezechia) for the Lord, like a Lyon, brake my bones, so that I chattered like a Swallow, and mourned*

*A Conduit of Comfort.*

221

*mourned like a Dove. I am troubled on every side (saith the Apostle) having fightings without and terrors within: And yet in all these, the Lord hath a secret way of mercy, wherein hee walkes and workes for the comfort of his children; which albeit for the present we cannot perceiue, and can see no other oftentimes, but that the Lord hath taken vs for his enemies: yet in the end we shall be compelled to acknowledge it, and confesse with David, O good was it for me, O Lord, that euer thou correctedst me: Therefore also, said the Apostle, The Lord is merciful in his Saints, and the Apostle cryeth out, O the deepnesse of the riches both of the Wisedome and Knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out! His glory is great when he worketh by meanes; his glory is greater when he worketh without meanes: but his glory shineth most brightly when hee worketh by contraries.*

2 Cor. 7.5

Iob. 13.24

Psal. 119.

2 Th. 1.10

Ro. 11.35.

It was a great worke that hee did open the eyes of the blind; but greater,

The Lord  
workes by  
meanes,  
without  
meanes, &  
by contra-  
ries, and  
then is his  
glory grea-  
test.

that hee did by application of spittle  
and clay : such meanes as are mee-  
ter to put out the eyes of the seeing  
man, then to restore the sight of a blind  
man. So he wrought in the first Cre-  
ation, causing light to shine out of  
Darknesse : So also in the worke of  
Redemption : for by cursed death, he  
brought happy life : by the Crosse, he  
obtained the Crowne : and thorow  
shame hee went to Glory : And this  
same order, the Lord keepes yet in the  
worke of our second Creation, which  
is our regeneration; hee casteth downe,  
that hee may raise vp; he kils and hee  
makes alieue : he wounds, and hee will  
bind vp : he wounds and hee will heale :  
hee accuseth his Children of sinnes,  
that so they may get remission of their  
sinnes : he troubleth their consciences,  
that so he may pacifie them : and in a  
word, the meanes which hee vseth in  
working, are contrary to the worke it  
selfe, which he intends to performe to-  
wards his Children. He sent a fearefull  
darknesse on *Abraham*, but afterward  
communicated

communicated vnto him a ioyfull light.  
hee wrestled with *Iacob*, and shooke  
him too and fro; but in the end blessed  
him: he stroke the *Apostle Paul* with  
blindnesse, and then opened his eyes,  
that he might know the Lord Iesus: he  
frownes for a while vpon his owne, as  
*Ioseph* did vpon his Brethren; but in  
the end with a louing affection shal he  
imbrace them: hee may seeme angry  
at thy praiers, as he put backe the pe-  
tition of the woman of *Canaan*; but at  
length, will graunt a fauourable answer  
vnto them: therefore let vs now learne  
to possesse our soules in patience: let  
the Lord worke by any meanes it plea-  
seth him: It is enough that wee know,  
*All the wayes of God* (yea euen when  
he dealeth most hardly with his chil-  
dren) *are mercy and tends to the good of  
those that loue him.*

Gen. 43.

Mat. 15. 22

CHAP. IIII.

*All Satans stratagems, worke for  
the best to the godly.*

**A**Nd as to Sathans stratagems, it is also out of doubt that they *work for the best, to them that loue the Lord*, not according to his purpose in deede, but because the Lord trappeth him in his owne snare. If vnder the serpents shape hee deceiued *Adam*, vnder the Serpents name shall the Lord curse him, and all these weapons whereby hee intends to destroy the worke of Gods grace in vs, shall the Lord make forcible to destroy the workmanship of Sathan in vs, I meane that whole bastard generation of sinfull affections, which Sathan hath begotten vpon our mutable nature, by a most vnhappy and vnlawfull copulation: The experience of all the saints of God will proue this, that Sathan by his restles temptations doth destroy himselfe; which is most euident both in his temptations for sin, which tend to desperation, as also in his temptations to sin, which tend to presumption. Euery accusation of the conscience for by-past sins, is a preseruatiue to the child of God, to keepe him from sinne

How Sathans temptations for sin, doth good to the christi-  
an.

sinne in time to come; hee reasoning with himselfe after this manner: If my enemie doth so disquiet my mind with inward terrors, for these sins which foolishly I did by his inticement, why shal I harken to him any more hereafter, and so increase the matter of my trouble? for what fruite haue I of all the sinnes whereof I tooke pleasure, but terrour and shame? And shall I looke that this forbidden Tree, shall render any better fruite hereafter? O what a faithlesse traytor is Sathan, he inticeth man vnto sinne, and when hee hath done it, hee is the first accuser and troubler of man for sinne. When hee works in vs, he is a temptor: when we haue finished his worke, (which is sin) hee is an accuser of vs to the iudge; and when he returneth, hee returneth as a troubler and a tormentor of vs for our sins. Stop thy care therefore, O my soule, from the voyce of this deceitfull enchaunter. His temptations againe vnto sinne are so many prouocations, spurring vs forward to the throne or

Shall I  
heare and  
trust the  
enemie of  
my soule,  
that hath  
deceiued  
me so of-  
ten?

Rom 6.2.1

1. COR. 20.  
12.

1. CO. 12. 7

grace: for whilst we finde his restless malice pursuing that sparkle of spirituall life, whereby the Lord hath quickened vs; and our owne weaknesse, and inhabilitie to resist him: then wee are forced with *Israel* in *Aegypt*, to sigh for the thraldome; and to cry with *Iosah*, *O Lord our God we wot not what to do! but our eies are turned toward thee.* And who feesles not this? that the grace of feruent prayer (wherein otherwise wee faint, our hands being more ready to fall downe then the hands of *Moses*, except they bee supported) is greatly weakned, and abridged in the children of God by the buffets of *Sathan*: So they weakned the holy Apostle, and stirred him vp to such feruency in prayer, that hee besought the Lord thrice, that is, many times, to deliuer him from them: Yea, which is more) the Lord made them effectuell meanes to beate downe the power of naturall pride in him, least he should have beene exalted out of measure, through the greatnesse of his reuelations. A wonderfull worke, that

that the Father of pride, becommeth against his wil a represser of pride: and hee who first powred this poyson into the nature of Man, is made (contrary to his entent) an instrument to suppress it. Thus the Lord our God outshooteth Sathan in his owne bow: and with the sword of *Goliath*, cutteth off his owne head: his holy name be praised therefore for ever.

Now as concerning outward afflictions, it is true that as the *Philistins* could not vnderstand *Sampsons* Riddle, how *sweet came out of the sower, and meate out of the eater*: So can no Worldlings vnderstand, that *tribulation bringeth out Patience*: and that our *light and momentary afflictions causeth vnto vs a far more excellent and eternall waight of glory*: but the Children of God haue learned by experience, that albeit no visitation be sweet for the present, yet afterwards it bringeth the quiet fruit of righteousness vnto them vwho are thereby exercised: & that there is more solide joy in *suffring rebuke with Christ, then in all the*

How afflictions are profitable to a Christian.

Iudg. 14.  
14.

Rom. 5.3.

2Cor. 4.17

He. 11.25.

Ex. 15. 15.

Luk. 15. 12

Lam. 3. 27

Pfal. 1. 19.

*the pleasure of sinne, which indure but for a season. For as Moses, the mediator of the old Testament, by his prayer made the bitter waters of Marah sweete, that the Israelites might drinke of it; so Iesus the mediator of the new Testament by his passion, hath mitigated to his Children, the bitterness of the Crosse; and not onely mixed it with joy, but made it most profitable. The forlorne Son concluded neuer to returne home to his Father, till he was brought low by affliction. And many in the Gospell were forced by corporall diseases to run to Iesus, where others enjoying bodily health, did nothing but disdaine him. The earth which is not tilled and broken beares nothing but Thornes and Bryers: the Vines waxe wilde by time, except they be pruned and cut: so would our vaine hearts ouergrowe with wilde affections, if the Lord by sanctified trouble did not continually manure them. Therefore said Ieremy, It is good for a man to beare the yoke in his youth. And David confessed; It was good*

*good for him, that hee was afflicted. Yea, (saith our Sauour) Euery branch that beares fruite, my heauenly Father purgeth it, that it may bring forth more fruite. No*

*Ioh. 15. 2.*

work can be made of Gold and Siluer without fire : and stones are not meet for Pallace worke, except they be polished and squared by hammering: no more is it possible, that wee can bee vessels of Honour in the houses of our God, except first wee bee fined and melted in the fire of Affliction: neither can wee bee as liuing stones, to be placed in the wall of the heauenly *Ierusalem*, except so long as wee be here, the hand of God beate vs from our proud lumps, by the hammer of Affliction.

As standing waters putrifies and rots, so the wicked feares not God (saith the Psalmist) because they haue no changes. *And Moab keepses his sent* (saith the Prophet) *because he was not powred from Vessell to Vessell, but hath beene at rest euer since his youth.* And therefore, O Lord, rather then we should keepe the old sent of our naturall corruption, and

*Psal. 55.*

*Ier. 44. 11.*

liue

liue in carelesse securitie, without the feare of thy holy name, and so become sit-fasts in our sins; no, rather O Lord change thou vs from estate to estate; waken vs with the presence of thy hand : purge vs Lord with thy fire, and chastice vs with thy rods : alway O Lord with a protestation, that thou stand to thy promise made to the Sons of *David*, *I will visite them with my rods, if they sinne against mee : but my mercy will I neuer take from them.*

### CHAP. V.

*How death also workes for the best to Christians.*

**T**He same comfort haue vvee also against death, that now in Christ Iesus it is not a punishment of our sinnes, but a full accomplishment of the motification of sinne, both in soule and body; for by it, all the Conduits of sinne are stopped, the weapons of vnrighteousnesse broken : and though  
our

our bodyes seeme to bee consumed,  
yet are they but sowne like graines of  
Wheate, into the field and husbandry  
of the Lord, which must dye before  
they be quickned; but in the day of har-  
uest, shall spring vp againe most glori-  
ous, and shall be restored by the same  
holy spirit, who now dwels in them :  
and as to our soules they are releued  
out of this house of seruitude, and that  
they may depart and turne to him from  
whom they came : therefore haue I  
compared death to the red sea, wherein  
*Pharaoh* & his *Egyptians* were drown-  
ed, and sanck like a stone to the bot-  
tome, but the *Israelites* of God, went  
through to their promised Canaan: So  
shall death bee vnto you, O miserable  
Infidels ! whose eyes the God of this  
world hath so blinded, that no more  
then the blinde *Egyptians* can you see  
the light of God, that shineth in Go-  
shan, that is, his Church, although you  
bee in it : to you I say, your death shall  
bee a sea of Gods vengeance, wherein  
yee shall bee drowned, and shall sincke  
with

Death  
compared  
to the red  
sea, wherein  
the *Egypti-  
tians* were  
drowned,  
and the *Is-  
raelits* wet  
through to  
Canaan.  
Rom. 8.

Psal. 13.

Exo. 15. 11

with your sinnes, heauier then a Mil-  
stone about the neck of your soule, to  
presse you downe to the lowest Hels.  
But as to you, that are the *Israelites* of  
God, yee shall walk through the valley  
of death, and not neede to bee afraide,  
because the Lord is with you; *His staffe*  
*and his rod shall comfort you:* Albeit the  
terroures of Hell, the horroure of the  
Graue, the gultinesse of sinne, stand a-  
bout thee like mountaines, threatning  
to ouerwhelme thee; yet shalt thou goe  
safe through to the land of thine inhe-  
ritance, where with *Moses* and *Meri-*  
*am*, and all the Children of God, even  
the Congregation of the first borne,  
*Thou shalt sing prayes ioyfully to the God*  
*of thy Salvation.* And thus we see how  
that not onely our present afflictions,  
but Sathan, Sinne, and Death are  
made to worke for the best, to them that  
loue the Lord.

CHAP.

CHAP. VI.

*How the plots and imaginations of men  
worke for the best to the Christian.*

**N**OW in the last roome concerning the imaginations of men against vs, wee shall haue cause to say of them in the end, as *Ioseph* said to his bretheren, *You did it vnto mee for euill but the Lord turned it vnto good.* The whole Historie of Gods Booke, is as a cloude of manifold witnesses, concurring altogether to confirme this truth: I content my selfe therefore for all, to bring one. When *Dauid* was going forward in the battaile against *Israel*, with *Achish* King of *Gath*, vnder whom hee sojourned for a while, in the time of his banishment) the remnant Princes of the *Philistines*, commanded him to goe backe; and this they did for the worse to disgrace him, because they distrusted him: but the Lord turned it to him for the best: Consider *Dauids* estate

estate now, and ye shall see him set betwixt too great extremities. If he had gone backe of his owne accord, the *Philistines* might haue blamed him & handled him as an enimie: if hee had come forward, hee should haue beene guiltie of the bloud of *Israell*, and especially of *Saul* the Lords annointed; who was slaine in that battaile.

In this strait the wit of man can find him no out-gate, but the prouident mercy of God deliuers him in such sort, that no occasion of offence is giuen to *Saul* and his people, because *Dauid* came not against them: neither yet could the *Philistines* condemne him, because hee went back by their commaund. So notable a benefit did *Dauid* receiue euen by that same deede, wherein his enimies thought they had done him a notable shame: and it should learne vs in our straitest extremities whereunto men can driue vs, to depend on the Lord, and euer then to hope for an out-gate, when we see none. For such is thy prouidence O Lord, whereby in mercy  
thou

thou watchest ouer those euils that are intended against them, that by thee they are turned into good to them.

And here we haue further to consider, that seeing this is the priuiledge of euery one that loues the Lord; much more must it appertaine to the whole Church of God. It is the portion of *Abraham*, being the father of the faithfull, and one of Gods children, *I will blesse them that blesse thee, and curse them that curse thee*: and shall it not belong (thinke wee) to all the congregation of the first borne? will not the Lord be a *Wall of fire round about Ierusalem, and the glory in the midst of her?* will he not keepe her as the apple of his eye? Shall not *Ierusalem* be as a cup of poyson, vnto all her enimies, and a heauie stone? Yea surely all that lift vp themselves shall be torne, though all the people of the earth be gathered together against it, the weapons made against her shall not prosper, & euery tongue that shall rise against her in iudgement shall bee condemned. This is the heritage of the

N

Lords

If this comfort belong to euery member, much more to the whole body and state of the Church.

Zac. 2. 5.

Zac. 12. 2.

Gen. 7. 18.

Exod. 3. 2.

Mat. 7. 15.

Enimies of  
Gods  
church  
looke to  
their ende.

Ester. 4. 14

Lords seruants, & the portion of them who loue him. For the Church is the Arke of God, which may mount vp higher as the waters increaseth, but cannot bee ouerwhelmed: the bush which may burne but cannot be consumed: the house built on a rock which may bee beaten with the winde and raine, but cannot be ouerthrowne.

The Lord who changeth times and seasons, who takes away Kings and sets vp Kings, hath reprobued Kings for his Churches sake: and he gouerneth all the kingdomes of the earth in such fort that their risings & fallings, their changes and mutations are all dispensed for the good of his Church: for there is but one of two sentences, wherein all the Iudges of the world may iudge of themselues, & see cleerly their end. Either that which *Mordetai* said to *Ester*, *who knowes if for this thou art come to the Kingdome, that by thee deliuerance might come to Gods people?* Or else that which *Moses* in Gods name sayd to *Pharaoh* (the first oppressor of Gods Church

Church in his adolescence) *I haue set thee vp to declare my power, because thou exaltest thy selfe against my people.* How miserable then are they who when they are highest abuseth their power, to hold the people of God lowest.

Haue they not cause to feare least the Lord haue set them vp against him, as an object of his power and Iustice? if we will marke the course of the Lords proceeding euer since the beginning of the world, we shall finde that as he orders the state of earthly power, for the accomplishment of his wil, concerning his Church; so euermore a blessing followes them, who are instruments of her good: and by the contrary, an ineuitable curse followes them who are the instruments of her euill.

When the Lord concluded to bring his Church from Canaan, to sojourn in *Egipt*, he sent such a famine in Canaan, as compelled them to forsake it: but made plenty in *Egipt* by the hand of *Ioseph*, whom the Lord sent before as a prouider for his Church? and by

whom *Pharaoh* was made so fauourable to *Jacob*, that he was allowed to dwell in *Goshen*: but when such time came that hee would translate his Church from *Ægypt* to *Canaan*, then hee altered *Pharaohs* countenance; hee raised vp a new king which knew not *Ioseph*, and turned the *Ægyptians* harts away from *Israell*, so that they vexed *Israell*, and caused them to serue by cruelty: and all this the Lord did, to the end his people should become weary of *Ægypt*, and inforced by violence to make forward to *Canaan*, whereas otherwise (as it well appeares) if they had beene dandled as in the beginning, they would haue neglected the promised land, and contented themselues with *Onions and Flesh-pots of Ægypt*. Thus *Pharaoh* by his obstinacy brings on himselfe, his iust deserued punishment; & the Lord workes to his people their vnderdeserued deliuerance: and afterward, when the sins of his people drew to that ripenes, that they had caused their dayes to draw neere, and were come to their terme?

termes; the Lord stirred vp the king of Babell, as the rodde of his wrath, and staffe of his indignation, he sent him to the dissembling Nation, and gaue him a charge against the people of his wrath, to take the spoyle and the pray, and to tread them vnder feet like mire in the streets; and then that the Lord might be auenged of the sins of Israel, hee subdued all kingdomes round about them vnder the king of Babell, that no stop or impediment should be in their way to hold off the iudgement from them: But yet againe, when the Lord had accomplished all his workes vpon Mount Sion, and the appoynted time of mercy was come, and the 70. yeares of Captiuitie was expired, then the Lord visited the proud heart of the King of Ashur; and for his Churches sake, hee altered againe the gouernment of the whole earth, translating the Empire to the Medes and Persians, that *Cyrus* the Lords annoynted might performe to his people the promised deliuerance.

Ezec. 22. 4

Esay. 10. 5.

Esa 10. 12.

The gouernment of the whole earth altered for the Churches sake.

Psal. 42.

Esay. 12. 1.

All which, should learne vs in the greatest changes and alterations which can fall out in the world, to rest assured, that the Lord will worke for the good of his Church, though the earth should bee moued and the mountaines fall into the midst of the Sea, yea, though the waters thereof rage and be troubled, yet there is a Riuer whose streames shall make glad the Cittie of our good God, in the midst of it, and therefore it shall not bee moued; yea, they who should bee as nursing fathers and Mothers to the Church of God, may forsake her and become her enemies: but assuredly they shall perish; and comfort and deliuerance shall appeare vnto Gods people out of another place. The Lord for a while may put the bridle of bondage in the *Philistines* hands to humble the Israelites for their sins, but it shal be taken from them: and the day shall come, wherein wee shall with ioy draw water out of the Wels of saluation, and prayse the Lord saying: *Though thou wert angry with*

*with me, thy wrath is turned away, and thou comfortest me. Yea, Sion shall cry out and shout for ioy, for great is the holy one of Israell in the midst of her : and therefore in our lowest humiliations, let vs answer our Aduersaries : reioyce not against me, oh mine enimie, though I fall, I shall rise : and when I shall sit in darknesse, the Lord is a light vnto me : I will beare the wrath of the Lord; because I haue sinned against him, vntill he shall pleade my cause, and execute iudgement for mee, hee will bring me forth to the light, and I shall see his righteousness : then hee that is mine enimie, shall looke vpon it, and shame shall cover him who said to mee, *What is the Lord thy God?**

Mich. 7. 8.

CHAP. VII.

*What is a Christians best.*

**W***Hat is the Lord thy God? Now shall he be trodden vnder, as the mire in the street: yea so let al thine enimies perish O Lord!*

*For the best.* This best, is no other thing, but that pretious saluation prepared to be showne vs in the last time, reserued in the heauens for vs, and whereunto wee are reserued by the power of God through Faith; whereof we learne that our best estate is not yet wrought so as it is accomplished; it is onely in the working, saies the Apostle, and therefore wee are not looke for it in this life.

1. Pet. 1. 5.

The wicked man is at his best, when hee comes first into the world.

Iob. 3. 12.

There is a great difference between the godly and the wicked: the one inioyes their best in this life, the other lookes for it, and are walking toward it: For if it should be demaunded, when a wicked man is at his best? I would answere, his best is euill enough; but then a wicked man is at his best, when hee comes first into the world; for then his sinnes are fewest, his iudgement easiest. It had bene good for him, *that the knees had not preuented him, but that he had died in the birth:* for as a Riuer which is smallest at the beginning, increaseth as it proceeds by the accession

accession of other waters into it, till at length it bee swallowed vp into the deepe; so the wicked, the longer hee liueth, *waxeth euer worse and worse: deceiuing, and being deceiued* (saith the Apostle,) *proceeding from one euill to worse* (saith Ieremie,) till at length he bee swallowed vp in that *lake that burneth with fire and brimstone.* And this the Apostle expresseth most significantly, when he compares the wicked man vnto one gathering a treasure, wherein he heapes vp wrath to himselfe, against the day of wrath; For euen as the Worldling, who euery day casteth in money into his treasure, in few yeares multiplies such a summe, the particulars whereof he himselfe is not able to keepe in minde; but when he breaketh vp his Boxe, then he findeth in it sundry sorts of Coyne, whereof he had no remembrance: Euen so is it and worse, with thee, O impenitent man, who not onely euery day, but euery houre and moment of the day, doest multiply thy transgressions, and defile thy

2 Tim. 3. 1

Ier. 9. 3.

Reu. 19. 20.

A warning  
for impenitent  
sinners.

thy conscience, hoording vp into some dead work or other: to what a reckning thinkest thou, shall thy sinnes amount in the end though thou forget them as thou cōmittest them? Yet the Apostle telleth thee, that thou hast layde them vp in a treasure, and not onely so, but with euery sinne, thou hast gathered a portiō of wrath proportionable to thy sin, which thou shalt perfectly know in that day, vvherin the Lord shall breake vp thy treasure, and open the booke of thy conscience, and set thy sinnes in order before thee: then shall *thine owne wickednesse correct thee: and turning backe, shall reprove thee:* then shalt thou know and behold, that it is an euill thing and a bitter that thou hast forsaken the Lord thy God: And shalt be astonished to see such a multitude of witnesses standing vp against thee; then shalt thou perceiue that these sinnes which thou hast cast behinde thy backe, the Lord hath set them *in the light of his countenance*, and then woe shall be vnto thee, for the Lord shall turne thine owne

Psa. 50. 18.

Ier. 2. 19.

Psal. 90. 8.

owne wayes vpon thy head, when thou hast accomplished the measure of thine iniquitie: the Lord shall giue thee to drinke of the cup which thou hast filled with thine owne hand, and shal double his stripes vpon thee, according to the multitude of thy transgressions.

CHAP. VIII.

*The Christian is not at his best now: it is the working onely.*

**B**Vt as to the children of God, if you will aske, when they are at the best? I answere, praised bee God, our worst is ended, our good is begun, our best is at hand: as our Sauour said to his Kinsmen, so may we say to the Worldlings; *your time is alway, but my time is not yet come.* We are at the worst immediately before our conuersion, for our whole life till then, was a walking with the Children of disobedience in the broad way that leads to damnation, and then were wee at the worst, when

John. 6. 7.

Ios. 5.9.

vwhen vvee had proceeded furthest in the way of vnrighteousnesse, for then vvere wee furthest from God. Our best beganne in the day of our recalling, wherein the Lord by his word and holy spirit, called vpon vs, and made vs turne our backs vpon Sathan, and our face toward the Lord, and so caused vs part company with the Children of disobedience; among vvhom vvee had our conuersation before: then we came home with the penitent forlorne, to our fathers familie; but they went forward in their sins to iudgement: That was a day of diuision betwixt vs and our sinnes: In that day (with Israell) we entred into the borders of Canaan, into Gilgall, & there were circumcised, and the thame of Egypt was taken from vs, euen our sinne, vvhich is our shame indeede, and which vvee haue borne from our mothers wombe: the Lord graunt that we may keepe it for euer in thankfull remembrance: and that wee may count it a double shame to returne againe to the bondage of Egypt

Egipt, to serue the Prince of darknesse in Bricke and Clay; that is, to haue fellowship any more with the vnfruitfull workes of darknesse, but that like the redeemed of the Lord, wee may *walke from strength to strength, till we appeare before the face of our God in Sion.*

Alwayes this difference of estates of the godly and wicked should learne vs patience: let vs not seeke that in the earth, which our gracious God in his most holy dispensation, hath reserued for vs in the heauen: let vs not be like the foolish Iewes, who loued the place of their banishment in Babell better than their home: for here wee are not at our best, now our life is *hid with the Lord, and wee know not yet what wee shall be, but wee know when he shall appeare, wee shall bee like him*: the Lord shall carry vs by his mercy and bring vs in his strength to his holy habitation. Hee shall plant vs in the mountaine of his inheritance, euen the place which hee hath prepared, and Sanctuary which he hath established: then *euermlasting ioy shall*

Psal. 84. 7.

The difference of the godly & wicked concerning their best, should learne vs comfort & patience.

1 Iohn. 3.

Exo. 15. 13

Esay. 35.

Psal. 7.

Luke. 19.

How miserable are the wicked who haue their heauen in the earth.

*shall be upon our heads, and sorrow and mourning shall flie away from vs for euer.*

And now till the Lord hath accomplished his work vnto vs, let vs not faint, because the vicked flourish: neither thinke we haue cleansed our hands in vaine because they prosper, they are to bee pittied rather then enuyed: let them eat and drinke and bee merry; sure it is, they will neuer see a merrier day then that they see presently: they haue enjoyed their heauen in the earth: they haue receiued their consolation in this life, and haue gotten their portion in this world. Oh what tongue can expresse their misery! And yet as *Samuel* mourned for *Saul*, when God rejected him: and *Jeremy* wept in secret for the pride of his people, that would not repent of their sinnes, how can wee but take vp a bitter lamentation for many of you, whom in this time of grace, wee see to bee strangers from grace? Wee vvish from our hearts, ye were not like the kinsmen of *Lor*, who thought hee vv as scorning, when he told them of a

*Iudge-*

*iudgement to come;* and therefore for no request would goe with him out of *Sodome*, but tarried while the fire of the Lords indignation consumed them. But rather as *Sara* followed *Abraham* from *Calde* to *Canaan*, so you would take vs by the hand, and goe forward with vs from hell to heaven.

But alas, *The lustes of the flesh*, holds you captiue, your sinnes hath blinded you, and the *Loue of the world* doth bewitch you; but all of them in the end, shall deceiue you: For *All the labour vnder the Sun, is but vanitie and vexation of spirit.*

Ec. 2. 17.

When you haue finished your taske, you shall bee lesse content then yee were at the beginning: you shall be as one wakened out of a dreame, who in his sleepe thought he was possessor of many things, but when hee awaketh, behold he hath nothing, Like that rich man, who said in his securitie, *Now my soule thou hast much good for many dayes:* and euen vpon the next day vvas reduced to greater pouertie then that  
disposed

dispised *Lazarus*, that hee had not so much as a drop of cold water to coole his tongue with: then shall you lament, we haue wearied our selues in the way of iniquitie, and it did not profit vs. *Alas*, how shall I learne you to bee wise? The Lord when he created man, set him in a roome aboue all his creatures; and now degenerate man, sets euery creature in his heart aboue the Lord. O fearefull ingratitude. *Doe you so reward the Lord, yee foolish people and vnwise?* There is nothing which you conceiue to be good; but when you want it you are carefull to seeke it: when you haue it, you are carefull to keepe it; onely you are carelesse of the Lord Iesus, though he be that incomparable iewell, that brings light in darkenesse, life in death, comfort in trouble, mercie against all iudgement; you should set him as a signet, on your heart, as an ornament on your head; & put him on as a glorious attire, that gets you place to stand before God. But what paines doe you take to seeke him?

him? what assurance haue you, that ye are in him, or what mourning do you make, because ye are strangers from him? Can yee say that the tenth of your thoughts and wordes are imployed vpon him? Alas, how long will you wander after vanities, and follow lies? Will ye for euer forsake the fountaine of liuing waters, and digge to your selues broken pits, that can hold no water? *O consider this (in time) yee that forsake the Lord, least he teare you in peeces and there be none to deliuer you.*

*Pla. 50. 22.*

## CHAP. IX.

*All things worke to the worst,  
to the wicked.*

**T**He last lesson wee obserue in this part of the verse, is this: as *All things worke for the best, to them that loue the Lord*, so all things worke for the worst to the wicked: there is nothing so cleane, which they defile not, nothing so excellent which they abuse  
O not.

Pfal. 69. 22  
2. Cor. 5.

not. Make *Saul* a King, and *Balaam* a Prophet, and *Iudas* an Apostle, their preferments shall be their destruction. If they bee in prosperitie, they contemne God, and their prosperitie becomes their ruine: if they bee in aduersitie, they blaspheme him, and like raging waues of the sea cast out their owne durt to their shame. Yea, what speake I of these things, *even their table shall be a snare to them*: Iesus Christ is a *rocke of offence to them*, the Gospell the *sauiour of death to them*, and their prayer is *turned into sinne to them*: And what more excellent things then these? as a foule stomak turneth most healthsome foode into corruption, so their polluted Conscience turne iudgement into gall, and the fruit of righteousness into Wormewood. And all this should prouoke vs to become good in our persons, or else there is nothing, were it neuer so good, can be profitable vn-  
to vs.

The second  
part of the  
verse, is the

*To them that loue God.* Here followeth the second part of the Verse,  
con-

containing a discription of the persons to whom this priuiledge appertaineth, together with a reason of the former comfort. Of force *all things must worke for the best* (namely to saluation) *to them that loue God*, because *they are called* (namely to saluation) *according to Gods purpose*. The strength of this reason, stands in the necessitie and immutabilitie of the purpose of God, more stable then the decree of the Medes and Persians, for what hee hath decreede cannot be reuoked, annulled or hindered. It is that supream cause of all, which orders all inferiour causes and incidents whatsoeuer, in such sort, that they must worke to the advancement of that most high purpose of God.

This reason is made clearer in the subsequent Verse, where the Apostle lets vs see how the links of the golden Chaine of our Saluation are knit together inseperably by the hand of God, that no power in heauen or earth can sunder them: whereof it comes, that he that is sure of one, is sure of all. And

persons to whom the former comfort belongeth.

Our calling comes frō Gods purpose, and carries vs to the determined glory.

now let vs take a short view of it, for confirming of the Apostles Reason. *Election* is the first, and it is the most auncient Charter of the right of Gods Children, to their Fathers inheritance. *Calling* is the second, and it is that gift of God, whereby wee are knowne the sonnes of God, and our *Election* secret in it selfe, is made manifest to our selues and others. *Iustification* is the third, and it is the grace of God, whereby we are infeofit in Iesus Christ, in such sort, that wee are made one with him, and partakers of all that is his. *Glorification* is the last, and it is that grace of GOD, whereby vvee shall bee entred in the due time, full Heyres to our heavenly Father.

No King on earth can produce so auncient a right to his crowne, as the Christian, effectually called. No man on earth can bee knowne his fathers heire vpon such sufficient warrant, as the Christian: for in his *Regeneration*, the Father communicates to him his Image, his Nature, and his Spirit, whereby

whereby he begins from feeling to call God his father: and in life and manners resembleth him. No Free-holder so surely in feoff in his Lands, hauing so many confirmations of his right as hath the justified Christian, who vpon his giuft, hath receiued the earnest, the Pledge, the Seale, and the Witnesse of the great King: and last of all, the Christian shall be entred to the full fruition of his inheritance, with such joy and triumph in the glorious assembly of the Saints, as the like was neuer seene in the world, no not in Ierusalem that day when *Salomon* sate downe in his fathers Throne; then their joy was so great, *That the earth rang with the sound of them*, but nothing comparable to this. And herein stands the excellency of a Christian, and certaintie of his saluation.

1 Kin 1.14

## CHAP. X.

*How the Christian is made sure of his Election and Glorification.*

FOR this Chaîne of our Saluation, reacheth (as I may say) from eternitie to eternitie : the beginning of it (albeit before beginning) is our Election : the end of it (albeit without end) is our glorification: and these two ends of the Chaîne, the Lord keeps them sure & secret in his owne hand : but the two middle links of the Chaîne, to wit *Calling* and *Iustification*, the Lord hath letten them downe from the Heauen to earth, that we should gripe and apprehend them : that being sure of the two middle Links, wee might also bee sure of the two ends; because the Lord hath knit them inseparably together. Then thou, who wouldest be comforted with the assurance of thy Saluation, take heed of this, making it knowne to thine owne Conscience by a holy life, that  
God

God hath called thee, and iustified thee: Gripe sure, as it were with one hand, the linke of *Calling*, and with the other hand, the linke of *Iustification*; then maist thou know assuredly, Election before the world is thine; *Glorification* after this, shall also be thine. To make this yet more plaine, we are to remember, this mortall life of ours, is a short interiected point of Time, betwixt two Eternities (if so I may call it :) or like a stepping stone, betwixt two Gulphes, whereupon some in feare and trembling worke out their Salvation; and so steps from Gods eternall Election to endlesse glorification.

Others againe, in wantonnesse and carelesse securitie drinke in iniquitie with greedinesse, and so steps from the decree of Reprobation, that most iustly they procure their euerlasting condemnation: So that every man is to consider of his euerlasting weale or woe, by his present disposition in this life. Oh that wee had sanctified memories to remember this so long as wee

By your disposition in this life, each man hath to consider of his euerlasting weale or woe.

are here. If of weaknesse wee fall, wee may rise againe : and if wee haue not learned well to repent in one day, wee haue leaue of the Lords patience to learne it better another day, his name bee prayed therefore, who hath opened a doore of mercie to sinners, and with long suffering waits for our repentance. But he who in the day of his transmigration steps the wrong step, will neuer get leaue to amend it. Where the tree falles, it shal lie there; the wicked dies in their finnes, and so steps downeward to the deep pit and gulph, out of which there is no redemption. Let vs therefore be wel aduised before wee leape. Let vs fasten our feete in the borders of that *Canaan* in time, which shalbe done, if wee make our whole life a proceeding from *Election* to *Glorification*, and that through *Calling* and *Iustification*; which two, hath inseparably following them, the Sanctification and Renouation of the whole man.

The Lord make vs wise in time, that we may consider our course, and think  
of

of the end wherevnto it leades vs, for there is but one of two, as *Moses* protested to the Israelites, so doe I vnto you: *I haue laid this day, life and death before you*: the Lord giue you grace to make choise of the best.

But now to returne to the words of this discription of the persons to whom this priuiledge appertaineth, wee haue these things. First, the *Purpose of God*: Secondly, his *Calling according to his purpose*: Thirdly, the *eident token according to Gods calling, which is the loue of God*. The *purpose of God*, concerning thy saluation, thou maist know by thy calling: and if againe thou wilt *try thy calling*, try it by *the loue of God*, which thou finds in thee. And of these three, I will now speake briefly.

CHAP.

## CHAP. XI.

*What comfort wee haue in this, that our saluation is grounded on the Lords vnchangeable purpose.*

**A**ccording to his purpose. Here you see then how the Apostle draweth our *Calling* from the *purpose of God*: and so when hee will comfort vs vvith the certaintie of our saluation, he leads vs out of our selues, vp to the Rocke that is higher then wee, hee teacheth vs to cast our Anchor within the vaile, and to fasten our soules vpon that vnchangeable *Purpose of God*. It is most expedient for the Children of God, to mark this, because the manifold changes wee finde in our selues, doe oftentimes interrupt the peace of our minds, that the Lord our God hath in such sort dispensed our Saluation, that the ground thereof is laide in his owne immutable *Purpose*, but the markes, tokens and pledges hee placeth in them, after,

after their *Calling*, for whom it was ordained. The tokens are changeable, as we our selues in whom they are are changeable: but the ground holds fast, being laid in the vnchangeable God, in whom can be no shadow of alteration: and this should comfort vs against our daily vicissitudes, changes, defects, and temporall desertion; our faith may faint, our spirituall life may languish, our hope hooouer, our harts in praying fall downe like the infeeble hands of *Moses*, yet let vs not despaire, no change in vs can alter the Lords vnchangeable *Purpose*, he vwho hath begun the work in vs, will also perfect it. *Because I am not changed* (saith the Lord) *therefore is it that yee, O Sonnes of Iacob, are not consumed.*

This *purpose of God* is called otherwise, *The will of God*, and *the good pleasure of his will*: and it doth learne vs, to giue to the Lord the praise which is due to him, namely the praise of the whole worke of our saluation, should bee ascribed to the good pleasure of his  
will

Mal. 3.6.

Our saluation is neither in part nor in the whole, ascribed to our merits.

will onely, and not to our foreseene merits : that poyson of pride, which Satan powred in our first parents, whereby hee prouoked them to aspire, to be equall with God, doth yet appeare in their posteritie, the corrupt heart of man euer ayming at this, eyther in part or in whole, to haue the praise of saluation ascribed to himselfe, and so would start vp in the roome of God, vsurping that glory which belongeth to the Lord, and hee will not giue to another: then the which no Sacriledge more fearefull can be committed against the Lord. O man ! content thee vvith that which the Lord offers thee, and let that alone, vvhich the Lord reserueth to himselfe, *My peace* (saith the Lord) *I giue vnto you, but my glory I will not giue to another.* It is enough, that the saluation of the Lord is thine, but as for the glory of saluation, let it remaine to the Lord, hee is for this called *the Father of Mercy*, because mercy is bred in his owne bosome : many causes without himselfe found hee moouing

moouing and procuring him to execute Iustice : but a cause moouing him to shew mercy, found hee neuer, saue one-ly *the good pleasure of his will.* Therefore saith the Apostle, *The Lord hath called vs with an holy calling, not according to our workes but according to his purpose and grace.* Surely except the Lord had reserued mercy for vs, vvee had beene like Sodome and Gemor-  
rha, but it hath pleased him in his mercy, of the same lump of clay, to make vs Vessels of honour, whereof he hath made others vessels of dishonour; and who is able sufficiently to thinke of so great a benefit? Therefore let the redeemed of the Lord, cry out with a lowder voyce then *Dauid, O Lord what are wee, that thou hast beene so mindfull of vs? Not unto vs O Lord, not unto vs, but unto thy name giue the glory: for thy louing kindenesse and for thy truths sake, for our Saluation commeth of god that sitteth vpon the throne, and of the Lambe: to thee therefore be praise and honour, and glory, for euer and euer.*

Psal. 8

## CHAP. XII.

*Two callings, outward, and inward.*

**T**O them that are called. The purpose of God, which is sufficient in it selfe, is made knowne and manifest to vs by his *Calling*: for our *Calling* is a declaration of the decree of our *Election*, and as it were the secret voice of God, bringing from the Heauens to our soules, this comfortable message, *That wee are the sonnes of God.* Now wee must know that Gods *Calling* is twofold: one outward, which is common also to the wicked, & of it speakes our Sauour, *Many are called, but few are chosen*: The other inward and effectually proper only to the godly, whom the Lord is purposed to saue. And this will learne vs to consider of three sorts of men in the world, wherof some are not called at all, some called, but not chosen, some chosen, and therefore are called to be sanctified, justified, and

and Glorified. Yee that will take a right view of all mankind, shall finde them as it were standing in the three circles; they onely being happie who are within the third. In the outmost Circle are all those on whom the Lord hath not vouchsafed so much as an outward calling; and here stands the greatest part of the world. In the middlemost Circle, which is much narrower, are all those which are partakers of Gods outward calling by the word & Sacraments, And in the third circle, which is of smallest compasse in regard of the rest, stands those who beside the outward calling of God by his word, are called also inwardly and effectually by his holy Spirit. These are Christs little flocke, the fewe chosen, the communion of saints, the Lords *third part*, so to speake with *Zacharie*; the two parts shall be cut off and die, but *The third will the Lord sine as siluer and gold*: of them will the Lord say, *This is my people, and they shall say, The Lord is my God*, It is a great steppe indeede,

All the world stands in three Circles, & that none are happy, except they who are within the third.

Zach. 13.9

deede, that we are brought from the vitermost Circle vnto the second, but it is not sufficient to saluation, yea rather they who stand in the second Circle, hearing the voice of God call them to repentance, and yet harden their hearts, and will not follow the Lord, may looke for a more fearefull condemnation, than they who are in the vtmost ranke of all. Waightie are all those warnings of our Sauour: *Sodome* and *Gomorah* shall be in an easier estate in the day of iudgement, then they to whom the Lord hath spoken by his worde, but they would not receiue it; and that double stripes are for him that knowes his Masters will, and doth it not. Content not your selues therefore with this, that you are brought within the compasse of this visible Church, and made partakers of an outward *Cal-ling*, that ye haue bene baptized in the name of Iesus, and communicated at his holy table; for not euerie one that sayes *Lord, Lord shall enter into his kingdom*, except ye find also the Lords inward

inward and effectuell Calling, that the arme of his grace hath drawne you within the compasse of this third circle, and so brought you to be of his owne third part, and set you downe among the generation of them that seeke the face of God, and therefore forsakes their sinnes, that they may finde him.

### CHAP. XIII.

*Of the inward Calling.*

**T**Hen wee see this excellent privilege is restrained to them who are called inwardly, and therefore let vs yet a little consider it. This inward Calling is the Communication of Christs sauing grace, vvh whereby the minde is inlightened, the heart purified by faith, the affections sanctified, and the whole man reformed. For as the Lord by his Gospell offers to his children righteousness and life, so by his holy spirit he gives them that iustifying Faith, and openeth their hearts to

P

receiue

2 Cor. 4.

Psal. 41.

Ez. 11. 19.

Esa. 66.

This inward calling is the arme of God,

receiue that Grace which is preached and proclaimed to them in the Gospel, So then this worke of our Calling, is altogether the Lords : It is his praise that hee calls things which are not, and makes them to be: the Lord that commaunded light to shine out of darknesse, hath giuen to our mindes the light of the knowledge of his glory in the face of Christ Iesus : hee it is that creates in vs a new heart, and putteth a new spirit into our bowels, that vvee may walke in his statutes. The Lord promised that hee would call many of the Gentiles to the spiritual Ierusalem, to suck out the milke of the breasts of her consolation, and be delighted with the brightnesse of his glory : shall I cause others to bee fruitfull (saith the Lord) and remaine barren my selfe? and this his gracious promise hath he most abundantly performed in our dayes; his name be praised therefore.

As this worke is onely the Lords, so he restraines it onely to them who are his owne. The outward Calling is extended

extended to all; but the inward calling makes a particular separation of a few from the remnant: where it is wonderfull to see the distinction which is made betwixt man and man in all rankes and estates, by this effectuall calling of two Brethren, as *Jacob* and *Esa*: of two Prophets, as *Moses* and *Balaam*: of two Kings, as *David* and *Saul*: of two Apostles, as *Peter* and *Iudas*: of two theeues, the one is taken, the other reiectèd, and thus the arme of the grace of God, goes through to euerie corner of the earth, according to his pleasure, culling out by his word, from among the remnant of the world, those who belong to his Election.

This grace of God, it enters in a Land, and not into euery Cittie: it enters into a Cittie, but not into euery Familie: yea it will enter into a Familie, and yet not come to euery person of the Familie, of husband and wife, of Maisters and Seruants, of Parents and Children, of Brethren and Sisters, oftentimes the one is taken, the other is

choosing  
out in the  
world his  
own elect.

Whereof  
it comes  
that the  
Gospell  
where it is  
preached  
makes a  
great difference  
between  
man  
and man.

left: It came to *Iericho*, and chose out *Zacheus*; It came to *Philipi*, and weiled out *Lidia* and the *Iaylor*: It came to *Nero* his court, and not to himselfe; It entred into the familie of *Narcissus*, and yet past by *Narcissus* himselfe; It is the worke of God, and merueilous in our eies. The Gospell is preached to many, but the blessing brought by the Gospell, lights onely vpon the children of grace: And hereof ariseth this daily distinction, which we see betweene man and man, all heare alike, but all haue not Faith, all are not edified alike: Some forsake their sins, and followes the Lord, others forsaking the Lord, walkes on in their sinnes. As the Lord gouerneth the raine, and makes it fall vpon one Cittie, and not vpon another: so hee dispenseth the dew of his grace, that hee makes it droppe downe vpon one heart, and not vpon another. And of this I would wish that so many of you as yet are strangers from Grace, should learne to know your miserable state: What a fearefull thing is this,  
that

that God hath conuerted so many in the Cittie wherein thou dwellest, yea perhaps many in the familie wherein thou remainest, and yet his grace neuer lighted vpon thee, but thou art left in thy olde sinnes? Consider it rightly, I pray you. If the Lord should do to you as hee did to *Israel*, in the daies of *Achab*, causing it to raine for three yeares & a halfe on all the lands about you, but not vpon your Land, would you not conceiue in it a sensible curse of God vpon you? O Hypocrite, thou that canst discerne the face of the skie, and take vp the tokens of Gods anger in the creature, canst thou not discerne the state of thine owne soule, nor apprehend this for a sensible curse, that thirty or forty yeares, the showers of sauing and renewing grace, hath descended vpon the people round about thee, but neuer vpon thy selfe? thou possessest thy old sins and keepest still a hard, a barren, and a fruitlesse heart. What shall I say to thee? to cut thee off from all hope of mercie, and so

How the hart whereon grace descends not now in this time of grace is accursed.

send thee to despaire; I haue not that in commission: the Lord hath his owne time of calling, and can when he will, of *Saul* a persecutor, make *Paul* a Preacher. But one thing I can certifie thee of: so long as thou art in that state mourne if thou vvilt, thou hast much cause of mourning; for if this effectuall calling by grace, goe by thee in time to come, as it hath done in time beganne, it is an euident declaration, that thou art a man reserued to wrath, and not ordained to mercie.

### CHAP. XIII.

*In the inward calling, the Lord begins at the illumination of the minde.*

**N**OW that this *Calling* flowing from *Election*, may bee yet made sure to our Consciences for our greater comfort, let vs marke the manner of the Lords proceeding into it and so gather vp some tokens whereby vvee may discern it. As in the first creation, the

the Lord began at the light; so in the second Creation he begins at the illumination of the minde: For wee can neither know the Lord to feare and loue him, neyther yet our selues and our sinnes aright, till the Lord vvhó commanded light to shine out of darknesse, shine also into our hearts to giue vs the light of the knowledge of the glory of GOD in the face of Iesus Christ: and this light of God, discouers to vs so many workes of darknes, wherewith in ignorance wee defiled our Consciences, that wee begin to be ashamed of our selues, in the sight of God; yea, our very flesh trembleth for feare of his iudgements, and vvee crie out with *Iob*, *Now my eye hath seene the Lord, therefore I abhorre my selfe.* And thus the Lord proceeds from the minde to the heart, working into it such a contrition and godly sorrow, as causeth repentance vnto saluation, whereby the heart that was senselesse before, being dead in sinne and trespasses, begins now to stir and moue: as

*Iob. 42.*

He worketh motions of sorrow and contrition in the hart.

A<sup>c</sup>. 24. 25

He work-  
eth a re-  
spondence  
and answ-  
ring of the  
hart to his  
calling and  
a follow-  
ing of the  
Lord.

*Iosiah*s heart melted at the reading of the Law : and the hearts of those penitent Iewes, which were pricked at the sharpe Sermon of *Peter*, then feeling our selues vnder death through sinne, wee begin to thinke vs of the wayes of life, and to aske with the *Iaylor*, *What shall wee doe that wee may bee saued ?* These motions, meltings and prickings of the hart, wrought in the elect by the operation of Gods word, are the very plucks of the hand of God, translating thee out of Nature into Grace : yet must wee not rest here, for *Felix* may tremble while *Paul* is preaching, and many for a while may receiue this word with joy, and yet afterward fall away in the time of temptation. Wee must therefore consider, if there bee in the hart a respondence and answering vnto the Lord, so oft as hee calleth, doe wee present our selues before him, ready to follow him saying with *Abraham* *here I am Lord*, and with *Samuel* (after hee knew the Lords voyce) *Speake on Lord, thy Seruant beareth thee.* This answering

answering and following of the Lord, are vndoubted tokens of effectuall *Calling*. So oft as the Lord calleth, the Christian answereth: When thou saidst *Seeke yee my face*, my heart answered *O Lord I will seeke thy face*. If the Lord commaund the Christian answereth, *O Lord, quicken me according to thy louing kindnesse, that I may apply my heart to keepe thy statutes alwayes to the end*. If the Lord promise mercy, the Christian answeres, *Stablish O Lord thy promise to thy Seruant, and let it bee to me according to thy word, for I beleue in thee, but Lord help my unbeleefe*. And thus in the heart of one effectually called, there is a continual response to the voyce of God, a waiting on the Lord, a walking with him, and a following of him where euer hee goe. If the Lord haue called thee, sure it is thou wilt follow him, and no power of the Diuell, of the world, or of the flesh shall hold thee back from him. When *Eliab* touched *Elisha* with his cloak, he left his Oxen, and came after him.

When

*Psal. 27.*

*Ps. 119. 18*

*Ps. 119. 39*

When *Iesus* called on *Andrew* and *Peter*, they left their nets, their ship and their Father, and followed him: when hee called on *Mathew*, hee left all his gainful trade of the receipt of custome, and followed him: when hee called on *Mary Magdalene*, shee forsooke her sinfull life, and followed him. Here is the finest Touchstone to trye an inward calling. If the Lord hath called thee, thou wilt follow him, but if yet thou bee wandring after vanitie, walking on in the course of thy sinne, turning thy backe and not thy face vnto the Lord, deceiue not thy selfe, pertaker of this heavenly Calling (wherein stands the onely comfort of a Christian) hast thou neuer beene.

CHAP.

CHAP. XV.

*The loue of God a sure token of an inward calling, and of the commendation of loue.*

**T**hat *Loue of God*. And last of all, to returne to the words againe, the whole effects of our *inward Calling*, the Apostle compriseth vnder one, to wit, *The loue of God*, and that most properly, for *Loue* compriseth all the rest vnder it. *Loue* is the Cognisance of Christs Disciples (sayes our Sauour.) It is the *band of perfection* (saith the Apostle) and *accomplishment of the Law*. *Loue* speakes with the tongue of euery Vertue, Pittie bids thee help the indigent; Iustice bids thee giue euery man his owne; Mercy bids forgiue; Patience bids suffer: but the voyce of Christian *Loue* commaunds all these. Holy *Loue* is the eldest Daughter of a iustifying Faith, that is; the first affection that Faith procreateth and sanctifieth, and

*A Conduit of Comfort.*

and whereby she workes in the sanctification of the rest. *Loue* is the strongest and most imperious affection in the whole nature of man: all the rest of the affections giues place vnto it, which wee may see euen in the man naturall and vnregenerate: Where *Loue* is kindled, Feare is banished, Couetousnesse coucheth, Ambition is silent. A Coward inflamed with *Loue* becomes valiant; and a couetous man is oft times by *Loue* made to bee more prodigall; yea, the proud and ambitious man, who otherwise giues place to no man, for obtayning that which hee desires, cares not to prostrate his honor to the dust. If carnall *Loue* be so forcible, what shall wee say of the spirituall *Loue*? How much more doth it draw the whole powers of soule and body after the Lord? neyther is it possible to go otherwayes, for euery thing returns to his owne originall, as the waters go downe to the deepe from whence they came; and fire tends vpward to his owne place and Region: euen so  
holy

holy *Loue*, being a sparke of the heavenly fire, kindled in our hearts by the holy Ghost, doth continually enflame them towards the Lord, from whom it came, and suffers vs neuer to rest while vvee enjoy him: then vvee begin to liue, when vvee begin to *Loue*. As no Creature can liue out of his owne Element, so the Soule is but dead in sinne, vvhich is destitute of the loue of God. No feare to offend him, no care to please him, no obedience to his Commaundements, can bee giuen by the heart that loues him not. It were tedious to speake of all the properties of *Loue*, we make choise of a few, as chiefe tryals of our *Loue*.

CHAP.

## CHAP. XVI.

*First triall of Love.*

THE first propertie of *Love*, is a burning desire to obtaine that which is beloued, as a Woman that loueth her Husband vnfaignedly, cannot bee content with any Love token she receiuerh from him in his absence, but longeth more and more till she receiue him selfe: So the soule which is wounded with the *Love* of Iesus her immortall husband, hath a continuall desire to bee with him. I graunt euerie token sent from him, brings comfort, but no contentment till shee inioyes him: whereof comes these and such like complaints. *As the Hart brayes for the rimers of water, so panteth my soule after thee, O my God: O when shall I come & appeare before the presence of my God? my soule desireth after the Lord, as the thirstie land, for I would be dissolued & be with the Lord: therefore come, euen so*

Psal. 42. 1.

Psal. 143.  
Phil. 1.  
Reu. 22.

*so come Lord Iesus.* But alas, here are we taken in our sins: Thou sayest thou louest him, but how is it then thou longest not to see him, neither desirest to be with him, yea a small appearance of the day of death, wherein we should goe to him, or mention of the day of judgement, wherein hee shall come to vs, doth terrifie and affright thee. Thou that contents thee with the gifts of God, and thinkest not long for himselfe, thou art but like an adulterous woman, who if she possesse the goods of her husband, regards not, albeit she neuer see himselfe. The Iewes are blamed, because they called on the Lord rather for oyle and wine, then for himselfe. The *Gentiles* are conuined for worshiping the creature, rather then the creator, but more iustly shall the bastard Christian bee condemned for louing the gifts of God, more then the giuer. Let vs therefore beware of this fearefull ingratitude. Wee may indeede reioyce in all the gifts the Lord hath giuen vs, and they should thankfully

fully be receiued : but, alwaies with a protestation, that nothing giuen vnto mee here, bee allowed vnto me for my portion, and inheritance; and that no contentment euer comes to our hearts, till wee obtaine the full fruition of our louing husband *Christ Iesus*.

If the *Loue* of men compelled the Apostle to say to the *Corinthians*, *it is not yours, but you I seeke*, how much more should the *Loue* of *G O D* compell vs to say to our Lord, *It is not thy gift, but thy selfe O Lord I long for: thou art the portion of my soule* : If thou wouldest giue mee all the workes of thine hands, yet shall I neuer haue comfort nor contentment, except thou giue me thy selfe : therefore *O thou whom my soule loneth, shew mee where thou feedest, where thou lvest at noone, for why should I bee as shee that turnes aside to the flockes of thy companions ? Blessed is hee that hungers and thirsteth for thy righteousnesse, for hee shall behold the face of his God, and bee filled with his Image; for in his presence is the fulnesse*

Cant. 2.6.

*fulnesse of ioy, and at his right hand, there are pleasures for euermore.*

CHAP. XVII.

*Second triall of Loue.*

**T**He second triall of *holy Loue*, is Obedience, and a care to serue and honour the Lord in all estates and callings. Preachers must bee tried by this rule, *Peter louest thou mee? feede my flocke.* Gouvernours and counsellors in your callings, must be tryed by this: Can yee say with the godly gouverneur *Dauid, I loue the Lord?* then will yee also say with him, *What shall I render to the Lord for all his benefits.* How shall I shew to the Lord my Loue? and what shall I doe in my time, for the aduancement of his glorie? If you *loue* the Lord then bee nursing Fathers to his Church; be faithfull aduancers of his kingdome, wise prouisers to remoue the stumbling blockes that hinder the course of his Gospell: If yee

*Psal. 119.*

Q

*loue*

*love the Lord. Stand vp with David and say, Doe I not hate them, O Lord that hate thee? and doe I not earnestly contend with them that rise vp against thee? Surely I hate them with unfained hatred, as if they were my utter enemies. If yee honour the Lord as David did, the Lord shall blesse you as he did David. David sware vnto the Lord, that he would not rest, till he found out a place for the Lord, euen an habitation for the mightie God of Iacob. And the Lord sweares againe to David that of the fruite of his bodie hee would set vpon his Throne to raigne after him. But if otherwaies there be nothing in you, but a care to stablish your selues and your houses, with the neglect of the glorie God; then remember the curse of Shebna, and not the blessing of Eliachim, shall be vpon you: you shall not bee fastned as a nayle in a sure place, but shall be rowled and turned away like a Ball: The Lord shall drive thee from thy station, and out of thy dwelling place shall he destroy thee; for the wicked shall*

Esay. 22.

Psal. 140.

shall not haue their desire; his thoughts shall not bee performed, neither shall he be established on the earth, but euill shall hunt him to destruction: the Lord shall take thee, and pluck thee out of thy Tabernacle, and roote thee out of the land of the living: and generally all of you in your callings, remember the value of your Christian loue, must be tryed by the same touch-stone; not by your words, but by your deedes. *If any loue me* (saith Christ) *let him keep my commandements.* But here also the hypocrisie of this age is cleerely discovered: In word they pretend *the loue of God*, but indeede, they grieue him with their transgressions: as the Iewes, they called him king, and bowed their knees before him, but spat in his face, and buffeted him: So the bastard Christians of this age, call Christ their Lord, and bow their knee before him, yet they crucifie him, and trample his blood of the Couenant vnder their feete: they kisse him and betraye him with *Iudas*. It is but a Scepter of Reed

Psal. 52.4

they yeeld and graunt to him, for they give him no commandement ouer their affections : wherefore great is the controuerſie which the Lord hath this day with the men of this generation.

### CHAP. XVIII.

#### *The laſt tryall of Loue.*

**T**He laſt tryall of *Loue*, whereof I will ſpeak at this time (leauing many other) is *Bountifulneſſe*. Loue (ſaith the Apoſtle) is Bountifull. Experience proues this : euery Louer is a bountifull beſtower on them whom he loues. Yee loue your backes and ſpare not to cloath them, yea with exceſſiue apparell : yee loue your bellyes, and therefore are bountifull daily to them in feeding them : ye loue your Children, and therefore lets them want nothing that is needefull for them : yea, yee loue your beaſts, and yee beſtow largely on them; onely you ſay, you loue the Lord, but wherein are you bountifull toward him ? It is true, that *in nothing can a man be profitable to the Almighty*

*mighty, saith Iob.* But are there no works which should so shine before men, that by them our heavenly Father may bee glorified? Though works can bee no merits, yet are they your witnesses of your Loue towards the Lord: Though your goodnesse extend to the Lord, yet where is your delight that should bee in his Saints, and excellent ones vpon earth? Where is your compassion and loue toward the brethren? Are not the men of this age like the Fig-tree, that haue faire leaues, but not so much as one Fig to giue Iesus in his hunger, hauing *the shew of Godlinesse, but hath denied the power thereof,* rendring words enough, but not any fruits at all to adorne the glorious gospell of our Lord Iesus. And so (if wee might proceede) euery tryall of Loue should discover the hypocrisie and bastard Christianitie of the most part of professors of this age. But being forced at this time, to conclude, I turne me toward you (whom I know haue set your hearts to seeke the Lord) that

2 Tim. 3. 5

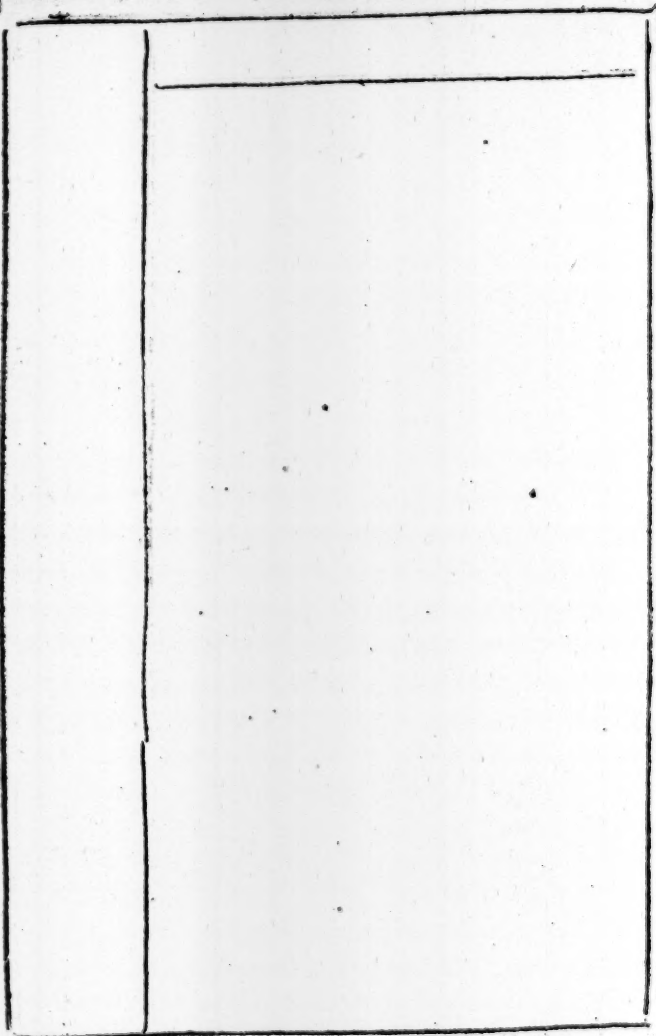
I may leaue my last blessing behinde me vnto you, being no more purposed to speake to you, from this place : to you, and to euery one of you who can say with *Peter*, in a sincere Conscience *Lord thou knowest I loue thee* : to you here, in the name of God, I ratifie this priuiledge; *All things shall worke together for the best* vnto you. Faint not therefore I beseech you, in the course of Godlinesse, but *be strong in the grace of our Lord Iesus Christ, stand fast in the power of his might*, praying to the Lord continually, that hee would stablish that which hee hath wrought in you, and bring it forward to perfection.

And now I commend you to that Grace of God, which is able to build you farther, and to giue you inheritance among them that are Sanctified in Christ Iesus : to whom, with the Father, and the holy Spirit, be all honour, praise and glory,  
for euer. Amen.

*FINIS.*

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A  
*PREPARATIVE*  
for the new Passeouer.

Very profitable to bee perused and  
read of all those who are called to  
the holy Table of our  
Lord.

By WILLIAM COOPER Mini-  
ster of Gods word.

Prouerbs. Chap. 9. Verse 5.

Come, eate of my meate, and drinke of the  
wine that I haue drawne.

8 My fruit is better then Gold, euen then fine  
gold, and my reueneues better then fine siluer.

LONDON:

Printed for *John Budge*, and are to  
sould at his shop at the great  
South doore of Paules.

1608.

292





To the right worship-  
full Sir *David Murray*, speciall  
Gentleman of the Prince his  
Bed-chamber, multipli-  
cation of mercy, grace,  
and peace.



*R*ight Worshipfull, albeit no  
distance of place can dis-  
ioynt them in affection, who  
God hath conioyned by the  
band of one spirit: yet is it  
no small stop of that Christian conference.  
wherby eyther of them might happely edi-  
fie, and be edified of others. I haue there-  
fore taken mee to the next remedy, since  
I cannot reach towards you with my  
tongue, I haue endeuoured by writing  
to bestow vpon you some Spirituall Gift,  
according to my line or measure, for  
recompence of that Comfort, which I

Rom. i.

haue reaped of that Grace of God which is in you.

I know these colder parts of the Ile, wherein we sojourne, doe not vsually render such ripe fruites as those on which the Sunne beates more hotely; yet are they also profitable in their kinde for nourishment, specially of such, who from their youth haue beene accustomed to feede upon them. Neyther hath the Lord our God debarred vs from Communion of that which is the greatest glory of the Ile: the Sun of righteousness hath shined upon vs also. The Lord hath made our darknesse to bee light, and lead vs who were blinde a way wee knew not. The Lord hath set his Standard amongst vs. Hee hath not onely sayde to the South, keepe not backe, but hee hath also commaunded the North to giue and to bring vnto him his Sonnes from farre, and his Daughters from the ends of the Earth. As the going forth of the Sunne, is from the one end of Heauen to the other, rising in the East, and running on like a mighty man, his race towards the West;

Es. 42. 16.

Esa. 49. 22.

Esay. 43. 6.

Psal. 19. 6.

# Dedicatorie.

so hath the Law gone forth of Sion, and the Word of the Lord from Ierusalem : the light of the Gospell through many nations hath come from them of the East, toward vs in the West, where now it stands more meruailously, then the Sunne stood in Gibeon in the dayes of Ioshua, till the fulnesse of the Gentiles in these parts, the remnants of Iaphets house bee brought into the Tents of Sem. How long it will so continue the Lord knoweth.

Now the shadows of the euening are stretched ouer them of the East : the Sun is gone downe ouer their Prophets. Darknesse is vnto them in stead of Diuination. If our vnthankfulnessse prouoke the Lord to withdraw it from vs, woe in like manner shall bee to this Land, when God departs from it. There was neuer people before vs had any more but their day of Grace, some longer, some shorter, but as they had a Morning, so hath an Euening also ouertaken them. While therefore wee haue the light, let vs walke in the Light : Blessed shall wee bee, if

Esa. 2. 3.

Iosh 10. 12

Ro. 11. 25.

Gen. 9. 27.

Mich. 3. 6.

Hof. 9. 12.

Ioh. 12. 35

Luk 19. 42

## The Epistle

Pfal. 2.

Luke. 15. 8

Pfal. 16. 6

wee know those things, which belong to our peace : for in our dayes, that promise which the Lord made two thousand and sixe hundred yeares agoe, is abundantly performed: that hee would giue the ends of the earth to his Sonne for a possession : Happy are they among vs, who shall be found of that number, sought out by the Candle of the Gospell, as peeces of lost Money, and like wandring Sheepe taken out of the mouth of the Lyon, and giuen in a Gift to Christ, that hee may saue them : these are the Redeemed of the Lord, let them praise the Lord; and among them come yee in also, and giue glory to God : take in your heart and mouth with Dauid that Song of thanksgiving : The Lots are fallen vnto mee in pleasant places : and I haue a faire Heritage.

It is written of Theodosius, that hee thanked God more, for that hee was a Christian, then for that he was an Emperour; because the Glory hee had by the one would vanish, but the benefits hee enjoyed by the other hee knew, were to  
continue

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Dedicatorie.

continue for ever : and though it may be  
 most iustly great matter of your ioy, that  
 by the fatherly care of our Gracious So-  
 ueraigne, yee haue beene placed a Do-  
 mestique Attendant on his Maiesties  
 most Princely Sonne, euen from his very  
 Cradle (wherein hetherto you haue beene  
 praised for Fidelitie, and I hope shall be so  
 to the end) yet let this bee your greatest  
 Glorie, that the Lord hath made you par-  
 taker of that blessing which commeth by  
 the Gospell, and giuen you the earnest  
 of that Inheritance prepared for them,  
 who are sanctified by Faith in Christ Ie-  
 sus. For increase whereof in you, as I dai-  
 ly send up my weake Prayers vnto the  
 Lord, so shall I be aboundantly contented  
 to know that these small fruits of my hus-  
 bandry, which haue growne this last Sum-  
 mer in the pleasant valley of Perth, not  
 far from your native soyle, may be any way  
 profitable to confirme and establish that  
 which G O D hath wrought in you. Let  
 them therefore (right Worshipfull) come  
 towards you, as those fruits which Iacob  
 sent to Ioseph from Canaan Southward,

Act. 20. 32

Gen 43. 11

## The Epistle Dedicatorie.

*to more plentifull Ægipt; though not as  
supplements of your neede, yet as Testi-  
monies of that loue which I beare  
toward you in the Lord, to  
whose mercy I commend  
you for euer in Iesus  
Christ.*

Your W. in the  
Lord Iesus,

M. William Cowper,  
Minister of Christ  
his Euangell  
at Perth.



# A PREPARATIVE

for the new Pasſeouer.

## CHAP. I.

*Of the feruent deſire Chriſtians haue to be vnited with Chriſt. How Inexcusable they are who neglect this holy ſacrament. The great danger in comming vnprepared. The parts of the precept: Firſt that we try: Secondly that wee eate: the laſt handled firſt.*



**A**S the ſoule of a Chriſtian longeth for nothing more then to be fully vnited with the Lord Ieſus; ſo doth he greatly account of euerie meane, whereby this vnion is aduanced. The Apoſtle S. Paul was ſo inflamed with the loue

B

of

2. Cor. 5. 4

Phil. 1. 23.

A

of Christ that in comparison of him, he esteemed all other things to be but dounge, and euerie thing an aduantage that might serue to conioyne him with Christ: for albeit the nature of man abhorreth nothing more then death (yea euen the soule of the godly desires not to lay aside the body, if it might stande with the Lords dispensation, which the Apostle is not ashamed to protest of himselfe: *We would not (saith he) be vnclouthed, but would be cloathed vpon, that mortalitie might be swallowed vp of life.*) Yet did the loue of Christ so far overcome him, that he was content through the valley of death to follow his Lord, yea most desirous to be dissolued by death, in so much as hee knew it to be a meane to conioyne him neerer vnto Christ.

And herein he stands vp to witnesse vnto vs, that vnlesse wee haue a most seruient desire to participate of this holy Sacrament, which the Lord hath instituted to seale vp and increase our spirituall Communion with him; wee  
are

are manifestly conuinc'd to be such, as  
in whom their is no loue of the Lord  
Iesus: If we will not goe with him to  
eate and drinck in his Parlour at Ieru-  
salem, it is not likely that we will fol-  
low him out of the Cittie, bearing his  
reproach to bee crucified with him on  
mount Caluarie. The Apostle is de-  
sirous to goe through death that hee  
might come to Christ: and it was the  
notable word of that auncient *Ignatius*,  
the scholler of Christs best beloued  
Disciple Saint *Iohn*. *Nihil visibilium*  
*morer, nihil inuisibilium modo Christum*  
*acquiram*. I stand (said hee) vpon no-  
thing visible, nor inuisible, I care not  
what torments come vpon me, so that  
I enioy Christ Iesus: and will not wee  
then (casting away all impediments)  
come ioyfully forward to this holy  
Table, wherein our blessed Sauour  
communicates himselfe vnto vs, and  
wherevnto this day so louingly he in-  
uities vs? Now hee standes at the doore,  
and he knocks, offering to come in &  
*suppe with them who will open vnto him.*

They will  
not suffer  
with him  
on mount  
Caluarie,  
who re-  
fuse to bá-  
quet with  
him in his  
parlour.

*Enseb. li.*  
3. Cap.  
36.

Reu. 3. 20.

Ma. 26. 16

Cant. 5. 1.

Reu. 19. 7.

Mat. 11.  
28.

Iohn. 5. 8.

Iohn. 9. 7.

Now the maister shall say to his Disciples : *Take ye and eate, this is my bodie.* Now saies the bridegroom to his friends, *Eate O my friends, and make you merrie my welbeloued.* Now doth the Angel intimate that proclamation, which hereafter will be resounded with greater ioy from heaven: *Let vs be glad and reioyce, for the marriage of the Lambe is come.* And now the Sauour calles vpon sinners with outstretched armes: *Come to me all ye who are wearie and laden, and I will refresh you.*

Those diseased creatures who lay at the poole of *Bethesda*, wayted diligently on the occasion, when they should step downe into the water : for he that first stepped in, after the Angell had troubled the water, was made whole, whatsoeuer his disease was : Prayfed be God, though we haue not now those waters of *Siloam*, wherein with that blind man wee may cure our bodily diseases ; wee haue the waters of that *Shiloh*, of the which whosoever drinks shall not thirst any more : these are the

the waters of life, that are able to cure all our spirituall infirmities, the benefit is not restrained to one that first sits downe at his Table, but is extended to all those who make themselues readie to come vnto him. Let vs not therefore neglect so faire an occasion of grace, but let vs vp & arise, let the Bride make her selfe readie, and go forth to meete the Bride-groome. Let vs begin in this wildernes to eate the fruits of our promised *Canaan*, which is aboue: Let vs open to the King of glory that knocks: let vs go to our sauiour that cries come, and ioyfully communicate with our Lord, who commaunds *Take and eate, this is my body*. For here is giuen the greatest gift, and that in the most excellent manner, that God hath to giue on earth vnto the sonnes of men: for here he giueth it, as it were with both his hands, that is, not onely by his word, but also by his Sacrament, onely take heede to this warning, *let a man trie himselfe and so let him eate*.

There is danger in hearing of the  
B 3 word,

Gene. 49.  
10.

Ioh. 1. 14.  
At Siloam  
poole, on-  
ly hee was  
healed  
who first  
stepped  
downe,  
not so at  
Shiloh his  
Table.

a.

Luk. 8. 18.

word, and therefore our Sauour forewarnes vs : *Take heede how you heare.* Ther is danger also in communicating: in the preceeding verse the Apostle forewarned vs of it; *He that eates of this bread, and drinks of this cup of the Lord unworthely, is guiltie of the bodie and blood of the Lord.* In the subsequent verse hee forewarnes vs also of the danger. *He that eates and drinkes unworthely, eateth and drinketh his owne damnation.* And in this interiected verse, which now by the grace of God wee haue to handle, hee sheweth vs the way how to eschew them both, and therefore let vs harken the more attentiuely vnto it.

This precept hath two parts : in the first we are commaunded to try before we eate; in the second wee are commaunded to eate after triall. Before we communicate; he requires triall; and after triall hee commands to communicate: and so he encounters with two sorts of men, whereof the one eates of this bread and tryes not; and these faile against the first : the other tries themselves,

selues, but eates not of this bread, and these faile against the second; both of them are here corrected by the Apostles precept. In handling whereof, we begin first at the last part, that such as are resolu'd to bide away, if it please God, may bee made willing to come: and then by God his grace, we shall return to the first, that such as are willing to come, may bee instructed how they should communicate.

*And so let him eate.* It is not then as ye may perceiue, left free vnto men to communicate or abstaine from the Communion, as they please; but we are bound by a commaundement to eate and drinke at this Table. *Doe this* (said our Sauour) *in remembrance of mee.* Our first father *Adam* failed in eating of that tree of knowledge of good and euill, whereof God forbade him to eate; but many of his sonnes failes in refusing to eate of that tree of life, whereof God commaunds them to eate. In their words they condemne the fact of their fathers, because they were *Sicut*

Wce are bound by Gods commaund to eate at this table.

**Bernard.** *omniū parentes, ita omniū peremptores, & prius peremptores quam parentes* : perishers of their posteritie ere euer they were parents; and in their deede they are dayly imitators of their folly. It was a punishment vnto *Adam* to be debarred from the tree of life, and it is but a pastime to many of his foolish posteritie to debarre themselves from it.

The Apostate man  
will eate  
where  
God forbids him.  
& will not  
eate where  
God commands him

Mat. 24.

12

Because  
the seducer  
is beleued  
& not the  
Saviour.

Thus stands the corrupt nature of man still in contrarie termes with the Lord, *And the children fulfille the measure of their fathers iniquitie*: where God forbids man to eate, there will he eate, and where the Lord commaunds him to eate, there will he not eate. The Serpent spake from the earth : albeit ye eate of that tree (which God hath forbidden) yee shall not dye, and man hearkened vnto it. The Lord Iesus speakes from heauen, come and eate of the tree of life, and yee shall liue; but man will not heare him. O silly and fearefull Rebellion, the Seducer is beleued, and the Saviour is not beleued. This day wisdom hath prepared his

his Table, hee calls vpon you all: *Come and eate of my meate, and drinke of the wine that I haue drawne: hee that findeth me findeth life, and shall obtaine the fauour of the Lord; but hee that sinneth against mee hurteth his owne soule, and all that hate mee loue death. Thus are wee louingly called, and fairely forewarned, and all those are made inexcusable that wil none of his counsell, they will not eate of this bread, but shall eat of a worse: For they shall eate of the fruite of their owne way, and bee filled with their owne deuises, their paths shall tend vnto death, because they refuse to lay hold on the tree of life.*

*Pro. 9. 5.*

*Pro. 8. 34.*

*Pro. 1. 30.*

31

CHAP.

## CHAP. II.

*Ignorance the mother of all Recusancie to communicate. The Reasons of diuers refusals condemned. Better excuses reiected by Christ in the Gospell then these. They consent not to the Marriage of the Lambe, who refuse the smallest token of his loue.*

Ioh. 4. 10.

**W**Hat euer bee the pretended excuse of these recusants, ignorance is the mother of their sinne, and therefore may I say that vnto them, which the Lord Iesus said vnto that Samaritan woman: *If thou knew the Gift of God, and who it is that sayes to thee, giue mee drinke, thou wouldst haue asked of him, and hee would haue giuen thee the water of life.* This sweet gradation of our Sauour his words: *If thou knew, thou wouldest aske, if thou asked I would giue,* euidently poynts out the sinne of these men to bee (as I haue saide) the Daughter of Ignorance; whereas out of

of doubt, if they knew the gift that is giuen them here by God, they would answere with those Iewes, *Lord euermore giue vs this bread*, and with that Samaritane woman, when shee was better informed, *Lord euermore giue me of that water to drinck that I thirst no more.*

But that wee may deale particularly with such as refuse, wee are to know that albeit this their rebellion proceeds of ignorance, yet they who refuse, are of sundrie rancks, some knows not the vilitie and excellencie of this Sacrament: these thinke they may bee Christians good enough, although no Communicants: they looke to this Table with naturall eyes, they iudge of it by things which they see, and so despise it, because after their reckoning, they haue better replenished tables at home. These are like *Naaman* the Syrian, who came to *Elisba* to be cured of his leprosie; hee was commaunded to goe and wash himselfe seauen times in *Jordan*, which at the first hee disdained to

Ioh. 6. 34.

Ioh. 4. 15.

Some refuse to communicate because they know not they excellencie of this Sacrament.

These are foolish like Naaman the Syrian  
2 King. 5.  
10. 12.

to doe : are not ( said he ) *Aabanah* and *Pharpar* iuers of *Damascus* better then all the waters of *Israell*? he contemned the meanes commaunded by the Prophet; he went away in displeasure, and his leprosie went with him; but afterward, when hee reuerently vsed the meanes prescribed vnto him, hee was made cleane of his leprosie. Wherein wee are taught, not to despise the ordinance of God, although it seeme neuer so base vnto naturall iudgement : It pleased God by the foolishnesse of preaching, to saue them who beleue, and he hath in like manner appointed this Sacrament for communication of his Christ to them who are his.

1 Cor. i.  
21.

Let a man therefore be content to take saluation out of the hand of God, by such meanes as hee in his wisdom hath concluded to giue it : No worldling will refuse treasure of gold, although it were giuen him in a Boxe of Wood; nor pretious Pearles presented to him in a purse of Leather : and wee see that noble personages disdain not

take inestments of stately buildings,  
and faire inheritances, by acceptation  
of a contemptible little peece of earth  
and stone: and shall a Christian refuse  
so excellent a gift, because it is giuen by  
so small a meane? far be it from vs, that  
wee should examine the ordinance of  
God, but rather that wee prepare our  
selues in faith and feare to obey it: let  
vs not looke to the meanes, but to the  
blessing by Gods promise annexed to  
the meanes; to the gift more then to  
the manner of giuing. In this banquet  
we must learne to exercise our faith,  
not to satisfie our senses, it is no ban-  
quet for our bodie: if so the Lord had  
intended it, he could haue furnished his  
Table with the delicatest things, and  
made thee a banquet farre exceeding  
that which *Ahasuerus* made to the  
Princes and gouernours of his prouin-  
ces: *For all the Fowles of the ayre and  
beasts that feede on mountaines and fields  
are his.* He may commaund as his owne  
all the creatures of his three store hou-  
ses, the Ayre, the Earth, and the Sea;  
but

*Est. 1. 3.*

*Psa. 50. 10*

The lesse  
we see in  
this Table  
the more  
we are  
bound to  
beleue.

but here the lesse wee see, the more we are bound to beleue. Say with vnbeleueing *Naaman*, what better is this Bread and Wine then other Bread and Wine? such blasphemies somtime hath fallen out of the mouthes of ignorants, whose darknesse wee shall (God willing) discover by the light of Gods word heereafter: for the present, my conclusion to the Recusant is, that if as thou pretend, thou be a loue of Christ; then wilt thou esteeme euerie new token of his loue, a new benefit vnto thee, and what euer he puts in thine hand as a pledge of himselfe, in that respect it shall bee deerer vnto thee, then all the world beside.

Others againe there are, who knows both the vilitie, and excellencie of this holy Sacrament, and yet refuse to communicate (but as they thinke) with a reason, pretending that it is not contempt but reuerence of the Sacrament, which makes them to abstaine. To whom I answere, that there is no excuse in the world can warrant a man to  
bide

bide backe from Christ Iesus, when he  
calls vpon him : for what art thou able  
to alleadge ? want of preparation ? the  
fault is thine owne : for since the mar-  
riage of the Lambe is come, and thou  
art warned thereunto, why doest thou  
not make thy selfe ready, and remoue  
the impediments ? And yet if thou al-  
leadge that common excuse of the ig-  
norant multitude, that thou art at va-  
rianee with thy neighbour, by reason  
of some iniuries done to thee, not as  
yet repayed by him, nor to be borne  
withall and digested by thee; what dost  
thou, but by a singular subtiltie of Sa-  
than, excuse one sinne by another ? as  
if one would teach thee to wash away  
the spots of thy face with puddle wa-  
ter, were not that in stead of cleansing,  
to make thy selfe more vncleane ? and  
thou while as thou wilt iustifie thy con-  
tempt of God his calling, by alledging  
thy vnsanctified affection and hart that  
cannot forgiue, dost no other thing,  
but make thy selfe guilty of a double  
rebellion, as one that will not discharge  
thy

1  
If it bee  
want of  
preparati-  
on, the  
fault is  
their own.

2  
If it be va-  
rianee  
with their  
neighbour  
they ex-  
cuse one  
sinne, by  
another.

thy Christian duety neyther to God nor man.

Mat. 23. 4.

Consider I pray thee, the excuses pretended by those who were bidden to the Marriage of the great king, and compare them with thine: one of them said, *I haue bought a Farme and will goe see it*: Another said, *I haue bought fine yoke of Oxen, and must goe prone them*: And the third said, *I haue married a Wife and may not come*. The worst of their excuses is better then thine, and yet were they all repelled: the vse of husbandry and marchandise and the dutie that a man oweth vnto his wife, are sometime lawfull, albeit not to be preferred before that dutie we owe vnto Iesus Christ: but that thou shouldst liue at variance with thy neighbour, & carry within thee a heart that cannot forgiue, is neuer lawfull. If that which sometime is lawfull cannot excuse thy delaying to come vnto Christ when he cals vpon thee, what mockery of God is it to alleadge that which neuer is lawfull?

They who  
excuse  
their re-  
cusancie  
because of  
variance  
are further  
conuincied

And

And here also beside the offence done against thy God, consider what preiudice thou dost vnto thy selfe; what folly is this, that because thy neighbour hath sinned against thee, thou wilt also sinne against thine owne soule? I suppose as thou hast said, hee hath wounded thee and hurt thee in thy body, goods or name, is that a reason why thou shouldest contemne the calling of Christ, who offers to cure thy wounds, and heale al the infirmities of thy soule, yea, to pacifie all those passions and perturbations of minde, wherewith thy impatience disquiets thee? hee forewarned his owne, that in the world, they should finde trouble, but in him they should haue peace: If thou finde (as he forespake) trouble in the world, why wilt thou not go and seeke that peace in him, which hee hath promised? As to thy right, I require not thou shouldest loose it; neyther yet forbid I, that by ordinary meanes thou shouldest seeke a redresse of those wrongs which against order are done vnto thee: for

Ioh. 16. 33

Psal. 7. 26.

Ex. 10. 13.

Mat. 6. 15.

the law is the stay of confusion, and the Sinew of the Common-wealth; without which no fellowship can be entertained amongst men : and God hath appointed the Magistrate, that vnto good men hee should be *like the raine to fields new mowen*, vnder whom, they may flourish; but should bee to the wicked like that *Westerly winde* which draue those Locusts into the red Sea, that troubled the Land : but as for grudge, rancour, hatred, malice, and such like, what haue they to doe in the hart of the childe of God? Since we are commanded to forgive on another, euen as god for Christs sake forgaue vs : and plainly foretold, that if *we doe not forgive men their trespasses, no more will our Father forgive vs our trespasses*. A fearefull recompence that wee should possesse our owne sinnes, because wee will not forgive the sinnes of others : Certainly thou that dost so, giuest out a hard sentence against thy selfe : for in stead of mercy thou cryest for iudgement, as oft as thou prayest, *forgive me my sins,*

*as I forgive them that haue sinned against me : for that is, Lord forgive me not at all.*

It was a horrible sin of the Iewes that they preferred *Barrabas* a wicked malefactor to the Lord; but I pray thee consider, how nere thy sin drawes to theirs, if thou iudge rightly of it : for when thou refusest to come to this holy table, vnlesse thou haue amends of such wrongs as are done vnto thee, thou saist in effect, rather then Ile renounce my will, I will renounce my part of Christ, and communion with him; for heere is the verie question : whether wilt thou forsake thy communion with Christ, or thine owne corrupted will ? say not now to me these are hard speeches, God forbid that euerie one who is no partaker of this sacrament, should in so doing, forfeit his part of communion with Christ. I grant indeede they are hard speeches, but true speeches, and no harder then thy sin deserueth : for I pray thee, to what end did our Saujour institute this Sacrament? was it

They who doe so, prefer *Barrabas* before Christ.

Renouncing their communion with Christ, before they renounce their own wicked will.

Ge. 24. 53.

2 Cor. 5.

20

not that in it he might communicate himself to thee? how canst thou then excuse thy selfe, & say thou hast not reiected him, seeing thou reiects the means whereby hee is given to thee? When *Eliezer* the seruant of *Abraham* sought *Rebecca* in marriage vnto *Isaac*, what way did she testifie her consent? surely not onely by word, but by acceptation of those iewels of siluer and gold, which he gaue her as loue tokens in the name of *Isaac*. Now wee are sent forth to you as the Ambassadors of the liuing God to win you in mariage vnto his sonne and to prepare you, that yee may be presented a *Chast spouse* vnto him: and wee are commaunded to minister vnto you this holy Sacrament as a pledge of his loue towards you. If yee agree to the marriage, and be content to forsake your fathers house, and goe with vs to the house of *Abraham*: then testifie your consent by receiuing these holy tokens of his loue, which in his name wee exhibit vnto you: but if yee will not, then shall we stand vp as witnesses against

against you, that wee haue called you,  
and yee refused to come.

O man! what wilt thou doe for thy  
Christ, that wilt not come and ban-  
quet with him at his Table? how canst  
thou say thou louest him, when so small  
an impediment keepees thee back, from  
going vnto him? hast thou not cause to  
hang downe thy head for shame, when  
thou art conuincd to haue lesse loue  
to thy Sauour then *Eſau* had to *Iacobs*  
pottage; for loue of them he ſould his  
birth right, which he should haue kept:  
but thou for loue of Christ, wilt not  
forsake thy corrupt will, which thou art  
bound to abandon. *Abraham* for the  
loue of God, was content with his own  
hands to slay his onely lawfull Sonne;  
and thou for the loue of God, wilt not  
slay thy vnlawfull bastard affections,  
nor doe the holy will of God, except  
thy wicked will be first fulfilled. This  
euidently proues that thou hast not *A-*  
*braham* for thy father, but art of the  
race of wicked *Cain*, that hated his  
Brother vnto the death. Assuredly

They loue  
not Christ  
who wil-  
fully refuse  
to com-  
municate.

Ge.25.30

Ge.22.20

1 Ioh.3.

except thou repent, that merciles iudgement bides thee presignified in that mercilesse seruant, who hauing gotten mercie from his King, could shew none to his Companion : *Oughtest not thou to haue had pittie on thy fellow, as I had pittie on thee ?* Thy former sinnes shall bee imputed vnto thee, and thou shalt be deliuered to the Iaylor, till thou pay all that is due vnto thy Lord, which thou shalt neuer be able to doe.

But that the pittifull ignorance of both these sorts of Recusants may the better appeare, and farther light may arise to such as are willing to communicate; wee are to consider what a banquet this is, and what are the delicates, vnto the participation whereof wee are here called The Apostle saith not, let a man eate bread and drinke wine, but let him eate of *this bread and drinke of this Cup.* The particle (*This*) tels vs it is no common Bread and Wine : no surely, the comfort is great, that wee are commaunded to eate of that Bread, whereof our Sauour saith : *This is my body*

body, and to drinke of that Cup which he calls his *Bloud of the New Testament shed for the remission of the sins of many.* Hee that eates of my bread and drinks of my Cup vnworthely, becomes guiltie of the abuse of Gods Creatures : but hee that eates of this Bread, and drinks of this Cup vnworthily, becomes guiltie of the Body and Bloud of the Lord, and eates his owne damnation, because he discerneth not the Lords body.

And therefore that wee fall not into this fearefull sinne, wee are to know that this Sacrament is not a simple thing, but a compound, wherein are things of sundry kindes which must be distinguished, and so the word of *discerning* imports that secret. There are here things of sundry sorts, wee must discerne euery thing in the owne kind: so our Sauour taught vs, and after him his Apostles ? and this truth the ancient Fathers haue deliuered vnto vs, *Eucharistia* (said *Ireneus*) *ex duabus rebus constat, terrena & cœlesti.* The Eucharist consists of two kind of things,

In this Sacrament are things of sundry kindes which must be distinguished

*Iren. li. 4. cont. Val. Cap. 43.*

Macar.  
hom.

the one earthly, the other heavenly; And *Augustine*, calleth it *visibile signum, inuisibilis gracia*: the visible signe of invisible grace. And *Macarius* calleth this Bread and Wine *αυτιτυπα, Exemplaria figura, seu Typi carnis & sanguinis Christi*. Resemblances, figures and Types of the Body and Bloud of Christ Iesus. Now it is sure, that a Type, Pattern, or figure must euer bee distinguished from that, whereof it is a figure. This Sacrament then being a compound thing must be considered, not as a simple, but as a compound thing: If it bee asked whether a man be earthly or heavenly, because hee is a compound creature? It must bee answered by a distinction. If it be asked how a Christian, being on the earth, the Apostle saith that hee hath his Conuersation in the Heauens? it must be answered by a distinction: and if also it be asked whether this Sacrament bee an earthly or an heavenly thing, how the signe is giuen, and how the thing signified: how Christ Iesus

is in heauen, and yet present in the Sacrament? All these I say must be answered by distinction: *Sursum est Dominus* (said *Augustine*) *sed etiam hic est veritas Dominus: corpus enim Domini in quo resurrexit uno loco esse potest, veritas eius ubiq; diffusa est.* Our Lord is aboue in heauen, yet here also is our Lord, as hee is the truth; for the body of our Lord, in which hee arose from death, can bee but in one place, but his truth is diffused into euery place. And againe, *Ibat per id quod homo erat, & manebat per id quod Deus: ibat per id quod uno loco erat, & manebat per id quod ubiq; erat:* Hee went hence by that which was man, he stayed by that which was God: hee went away by that which was but in one place, hee stayed by that which was in all places. And againe: *Ascendit super omnes cælos corpore non recessit maiestate:* He ascended aboue all the heauens in his body, but hee departed not hence in his Maiestie. And *Cyrril* in like manner: *Non enim quia nunc non adest*

*Aug. in*  
*10. cap. 7*  
*Tract. 29*

*Ciril. ca.*  
*tech. 14.*

*adeſt in carne ex eo putes, quod ſpiritu medio hic non adſit*: Thinke not that with his ſpirit he is not here amongſt vs, becauſe hee is not now amongſt vs with his bodie. Thus yee ſee we muſt uſe a diſtinction.

Yet are they ſo to be diſtinguiſhed that we deſtroy not their vnion.

And yet albeit we are forced here to acknowledge the ſundrie natures of things compound, and conſider them in their owne kinds: wee muſt for all that take heed to the wonderfull vnion, and Sacramentall coniunction that is betweene them, which is ſo ſtrait, that vnto the receiuer, they are inſeparable, for the which alſo the earthly thing receyues the name of the heauenly. And this muſt alſo be conſidered, leaſt on the other hand ſeparating thoſe things which God hath conioyned, we make this *Bread and this Wine* but naked and bare ſignes, and ſo iuſtly incur that blame, which our aduerſaries vniuſtly would lay vpon vs: and in like manner this puniſhment which here the Lord threatens againſt them who are euill diſcerners.

CHAP.

CHAP. III.

*Three rules to be obserued in the right discerning the Lords bodie. First, that euerie thing in this sacrament be taken in his owne kinde. Who failes in this and how. Secondly that this sacrament bee used according to Christs institution. How the Papists faile in this. Thirdly, that this sacrament bee used to right ends, and those ends set downe. The conclusion of the first part of the precept.*

**W**E are therefore to consider, that for the right discerning of the Lord body, these three rules are to bee obserued: first, that in this sacrament we take vp euerie thing in the owne nature, and kinde. Next that we vse euery one of them in the manner appointed by Christ, and with that reuerence that is due vnto them. And thirdly, that this Sacrament be celebrated vnto the right ends, for which our Sauour appointed it.

Against

Act. 4. 12.

Papists are  
euill dis-  
cerners  
and why.

Against the first, failes both Pa-  
pists and bastard professors : Papists  
are euill discerners, because they take  
the signe for the thing signified; the  
earthly thing for the heavenly : The  
men of *Lystra* were euill discerners,  
when they tooke *Paul* and *Barnabas*  
for *Impiter* and *Mercurius*, Gods in  
their account; and therfore would haue  
worshipped them as Gods : but ( in  
this light) farre blinder are they, who  
will adore a creature insteade of the  
creator, and that with the same kinde  
of worship *λατρεῖα* which by their  
owne confession is due to God onely.  
They alleadge for their error the word  
of truth: Iesus Christ speaking ( say  
they ) of the bread, called it his body;  
wee say in like manner, that this bread  
is Christs bodie, but sacramentally :  
but deny that the bread is transubstan-  
tiate into the verie naturall bodie of  
Christ, as they against the principles of  
faith and nature, falsely affirme. It is  
strange to see what backward peruerse  
handlers of holy scripture, these men  
bee :

bee: where they should sticke to the letter, they inforce an allegorie to serue their purpose. What plainer Historie then that which *Moses* hath: *God made two great lights: the greater to rule the day, the lesser to rule the night:* yet is this place violently wrested when out of it they will gather, that the Papall dignitie, which as they say) God hath appointed to rule ouer the spiri-  
tualtie, is greater then the regall; and that the Pope by as many degrees excelleth the Emperour, as the Sunne excells the Moone. And againe, where the Spirit of God vseth a figure, there they sticke to the Letter, These words according to the Letter: *Mandant flagitium*, commaund an impietie: And therefore by *Augustines* rule, should be esteemed figuratiue: *Si preceptiua loquutio est, aut flagitium, aut facinus vetans, aut utilitatem & beneficentiam iubens, non est figurata loquutio: si autem flagitiū vel facinus videtur inbere, aut utilitatē aut beneficentiam vetare, figurata loquutio est (nisi manducaueritis (inquit*  
*Christus*

Gen. i. 16.

*Aug. de doct. chri-  
stiana. lib  
3. cap. 16*

*(Christus) carnem filij hominis facinus in-  
bere videtur) figura est ergo precipiens  
passioni domini esse communicandum &  
suauiter & vtiliter recondendū in memo-  
ria, quod pro nobis caro eius crucifixa sit.*

If a speech of precept, either forbid  
some sinne, or heynous deede, or else  
commaund a profitable or a good deed  
then it is no figuratiue speech; but if it  
seeme to commaund a sin or heynous  
deede, or forbid a profitable and honest  
action, then it is a figuratiue speech:  
vnlesse thou eate of the flesh of the son  
of Man (saith Christ) here hee seemes to  
commaund a hainous action, and there-  
fore it is a figure commanding vs to  
communicate with Christs passion, and  
sweetly and profitably to lay this vp in  
our memorie, that his flesh was crucifi-  
ed for vs. And after this maner also the  
perpetual phrase of the holy spirit doth  
teach vs to interpret them, when he calls  
circumcision, the couenant; the Lambe,  
the Passeouer; Baptisme, the Lauer  
of regeneration; the Wine, the cup of  
the new Testament; In all these they  
are

are forced to acknowledge a figure :  
 Onely here, *This is my bodie*, they will  
 ad here to the letter. The learned and  
 godly fathers, haue with vs also acknow-  
 ledged this for a Sacramentall speech:  
 so *Tertul.* Expounds, *Hoc est corpus me-  
 um, id est, figura corporis mei* : This is  
 my bodie, that is, the figure of my bo-  
 dy. And againe : *Dominus pane corpus  
 suum representat* : God represents or  
 resembles his body by bread. And *Aug-  
 ustine* said in like maner : *Non dubita-  
 uit dicere hoc est corpus meum, cum sig-  
 num daret corporis sui.* He doubted not  
 to say, This is my body, when he gaue  
 onely a signe of his bodie. And againe,  
*Iudas adhibuit ad conuinium, in quo cor-  
 poris & sanguinis sui figurã commendauit  
 discipulis.* Christ admitted Iudas to his  
 supper, in which he commended to his  
 disciples the figure of his body and  
 blood. As Iesus Christ is called a stone,  
 and called bread : so is this bread cal-  
 led his bodie, and that saies *Bernard* is  
*per significationem non proprietatem*, by  
 signification, not that properly it is so.  
 And

*Tert. li. 4  
 con. Mar*

*Aug. in  
 Psal. 3.*

*Ber. in  
 ass. Ma-  
 rie. Ser. 5*

*Iren. cont*  
*Valent.*  
*lib. 4. cap.*  
 34.

How the  
 Bread and  
 Wine are  
 changed.

And as for carnall professors, they are also euill discerners, because they esteeme lesse of this *Bread and Wine* then they ought, putting no difference betweene it and common bread and wine, whereas it is not so indeed; for in all the world there is not the like of *This bread and this wine*, except in the like action: it is changed by the ordinance of Christ, and vertue of his institution: not changed in the substance, but in the vse and end: *Panis (enim) terrenus percipiens vocationem Dei, iam non communis panis est, sed Eucharistia*: for that earthly receiuing Gods appointment, is now no common bread, but the Eucharist. The Lord who calleth things that are not, and maketh them to bee, doth here appoint this bread and this wine to a farre more excellent vse, then that whereunto they serue by nature. As wax stamped with the seale of a King, in substance differs not from other wax; and yet for value is much more excellent, and may not be vnreuerently handled, with out contempt

tempt of the king; so this bread though in substance it differ not from other bread, yet concerning the vse it is sepe-  
rate, and much more precious then any other Bread in the world : being now appointed by God to bee a signe and a seale, & an exhibiting instrument of Christ his bodie, and therefore cannot bee profaned, nor abused without contempt of Christ Iesus.

Against the second condition required in the right discerning of the Lords body, Papists faile in like manner, because they peruert Christs institution, and vse not this sacrament as hee commaunded : for, seeing our Sauour is the ordayer of this Sacrament (saies Cyprian) *Vtiq; id nos facere oportet quod Christus fecit, et quod faciendum mandauit.* Of truth, wee ought to doe that which Christ did, and which he commanded vs to do. And Ambrose writing vpon this same place, saith plainly: *Indignum est domino. misterium hoc aliter celebrare, quam ab eo traditum est.* It is an indignity to our Lord, to celebrate

2 Rule.

Cyp. lib. 2  
Epist. 3.

Ambrose  
1. Cor. 11.  
26.

D

this

Papists  
faile a-  
gainst this  
rule, be-  
cause they  
peruert  
Christs  
institution

Sacrilegi-  
ously they  
abstract  
the vse of  
the cup  
from the  
people.

this mystery otherwise then hee deli-  
uered it. Christ ordained it a sacrament  
for the communication of himselfe to  
the faithfull at the Table; they haue  
turned it into a sacrifice for the oblati-  
on of Christ to his Father on an alter.  
*Iesus* brake the bread and gaue it: but  
they, if they break the bread, they giue  
it not, and if they giue it, they breake  
it not. In their daily Masse, the Priest  
breakes the bread, he abuses the words  
of Christ secretly whispering them, *ac-  
cipite, comedite* : he bids others take &  
eat, but giues them nothing, & when he  
giues, he stops it whole in the mouthes  
of the people and breakes it not.  
Thus most sacrilegiouly they alter our  
saiour his sacred institution, as though  
of purpose they had concluded to bee  
contrary to him. Besides this, they with-  
draw from the people the vse of the  
cup, and so mutilate the holy sacra-  
ment: a horrible sacriledge in like ma-  
ner, yet ratified by the decree of that  
hæreticall Councell of *Trent*. *Si quis  
dixeret ex dei praecepto: vel de necessitate  
salutis*

Consil.  
Trent.

*salutis esse, omnes et singulos Christi fideles, utramq; speciem Eucharistiae, sumere debere Anathema sit.* If any man a-  
uouch that it is by Gods commaundement, or vpon necessitie of our Saluation, that all Christs faithfull people should receiue the Eucharist vnder both kinds, let him bee accursed: To whom it contents vs at this time to oppose the decree of their owne Pope: *Gelasius: Comperimus, quod quidam sumpta tantummodo corporis sacri portione, a calice sacrati cruris abstineant: qui proculdubio, quoniam nescio qua superstitione docentur, astricti aut integra sacramenta percipiant, aut ab integris, arceantur; quod diuisio vnius eiusdemq; mysterij sine grandi non sit sacrilegio.* Wee vnderstand, that certaine receiuing onely the portion of Christs body, abstaine from the cup of his sacred blood: which men (because vndoubtedly they are trained vp in some kinde of superstition) let them bee inforced either to receiue the whole sacrament, or to be restrayned from the whole, because this

De conse.  
dist. 2 cap  
Comperimus.

diuiding of one and the same myſterie, cannot bee without great Sacriledge. In this contrarietie among themſelues, which way I pray you ſhall the poore people turne them? The counsell curſes all them, who affirme this Sacrament ſhould be miniſtred with bread and wine. The Pope ſaves plainly it is ſuperſtition, and ſacriledge, to give the one without the other, and commands that eyther we abſtaine from both, or retaine both together. If ye follow the counsell, the Pope ſhal condemne you; if you follow the Pope, the Counsell ſhal accuſe you: but, curſe as they will, the Lord ſhal bleſſe them, who in faith communicate at his holy Table according to his inſtitution; and the curſe of God ſhal not faile to cleaue vnto them, ſurer then the leproſie of *Naaman* to *Gehazi*, yea their part ſhall bee taken out of the booke of life, who dare preſume to change the ordinance of God. The Apoſtle hath deliuered vnto vs, that which he receyued from the Lord, how not onely hee tooke the bread, bleſſed

bleſſed it, and brake it, and gaue it: but that in like manner hee tooke the cup, and gaue alſo to his Diſciples: What boldneſſe is it then to take from the people that which Chriſt by his Apoſtles hath deliuered vnto them? and thus while they boaſt of antiquitie, they are found fathers of noueltie.

And againſt the third, they faile who vſe not this Sacrament to the right endes; which are eſpecially two. The firſt is the commemoration of Chriſts death and paſſion, with thankſgiuing: for the which alſo the Grecians called it *ἁγιασμός*. The ſecond is the communication, of Chriſt to them who are his; And for this the Apoſtle calleth it *κοινωνία σώματος & χερός*. The firſt I take out of our Sauour his words, *doe this in remembrance of me*. And from the Apoſtle: *So oft as yee eate of this bread, and drinke of this cup ſhew forth the Lords death till his comming againe*. And in very deed, this holy Sacrament being vſed according to Chriſts inſtitution, is a lively representation of

3 Rule.

The firſt end of this ſacrament is a thankfull commemoration of Chriſts death.

Christ crucified; while as the signes of his blessed body and bloud, being sundred one of them from the other, the one is broken, the other poured out, remēbring vs how his blessed body was broken with the Crowne of thornes, the Scourge, the Nayles, & the speare: and his bloud shed for the remission of our sinnes; which should worke in vs, so oft as wee behold it, an inward contrition, and godly sorrow for our sins, wherewith wee peirced and wounded our blessed Sauour vnto the death. And indeed, if wee be of the number of those vpon whom God hath powdered out the spirit of grace and compassion, so often as wee looke vpon him, whom we haue peirced as (here in this Sacrament wee may see him crucified before our eyes) as often shall wee lament for this, as one mourneth for his onely Son, or is sorrowfull for his first borne: but of this wee shall speak God willing hereafter.

Zach. 12.  
10.

Now here is also discovered the vanitie of that errour of concomitance, where-

wherewith the aduersaries would excuse their dismembring of this holy Sacrament: for (say they) by concomitance where the body of Christ is, there is his blood, and therefore the bread which is his body being giuen: there is no neede to giue the cup. But as the Lord asked the King of Tyrus in dirision, *Art thou wiser then Daniel?* So may wee aske of them, are yee wiser then Christ? will yee amend his institution? This assertion takes away one of the principall ends of this Sacrament, to wit, the Commemoration of Christs death and passion: for to haue the blood within the body, is no declaration of a crucified man; nor a shewing forth of the Lords death: whereas our blessed Sauour ordained them, to be exhibited and receiued sundry, that it might not only be preached to our eares, but represented also to our eyes, how his blessed body and blood were sundred for our sinnes.

The second end for which this Sacrament was ordayned, is, that it might

Errour of  
concomi-  
tance dis-  
prooued.

Ezec. 28. 3

Concomi-  
tance de-  
stroies the  
first end of  
this Sacra-  
ment.

The second  
end of this  
Sacrament  
is the communica-  
tion of  
Christ to  
them who  
are his.

In this sa-  
crament  
Christ is  
truely ex-  
hibit and  
giuen.

bee a meanes of the communication of  
Christ to all them vwho are his, for the  
sealing vp of our spirituall vnion with  
him, *ideo enim sacramētū illud hominibus  
datur, ut Caput in terris corpori coad-  
unetur.* And this (as I sayd) I take out  
of the word of the Apostle, *This bread  
which we break, is it not the cōmunion of  
the body of Christ?* And in this respect,  
this holy bread and wine, are not only  
signes representing Christ crucified;  
nor scales confirming our faith in him,  
but also effectuell instruments of exhi-  
bition, wherby the holy spirit makes an  
inward applycation of Christ crucifi-  
ed to all that are his.

And herein stands our greatest com-  
fort, for if wee had no more to doe in  
the celebration of this holy sacrament,  
but to remember Christs death and  
passion: then certainly looking to it  
onely were sufficient to put vs in re-  
membrance thereof, but when wee  
heare and see, that this bread which is  
his body, it giuen vs, and vve are com-  
maunded to take and eate it, vwhat  
shall

shall wee thinck, but that wee are called to this high mercy, as to bee partakers of Christ and all the benefits that flow from his death. The Lord doth neyther deceiue vs with words, to bid vs take vwhen hee giues nothing: neither, calleth hee vs onely to a communion of naked bread and wine, farre be it from vs to thinck so basely of this holy Sacrament. Certainly, hee that with any measure of light and grace, wil ponder these words of our Sauour, *Take and eate this is my body*: Shall perceiue that there is here a reall and effectuall exhibition made of the Lord Iesus, to the penitent and beleeuing receiuer.

And yet let no man thinke, that albeit the breaking and giuing of the bread be the communication of Christs body, that therefore the bread is transubstantiate into his body, or that euery one receiues the body of Christ, who receiues the bread: for there is great difference betweene communication and acceptation on the part of  
God.

Yet Christ is not receiued of euery one who receiueth the bread. For there is a great difference betweene

communi-  
cation and  
accepta-  
tion,

The wic-  
ked care  
not Christ  
in the sa-  
crament

Ioh.6. 54.

Aug. in

Ioan. cap.

6. Tract.

26.

God. In this Sacrament, there is in-  
deede a communication and exhibitio-  
n of Christ, but on the part of the  
vnbeleeuing receiuer it fayles for fault  
of acceptation; because they haue no  
faith whereby to receiue him, nor a  
purified heart wherein to lodge him.  
It is therefore a vile errour also of the  
Papists, who affirme that the wicked  
in this Sacrament eate Christ, but to  
their damnation: It is contrary to the  
Word of God & reformed antiquities:  
For whosoeuer (saith Christ) *eateth my  
flesh and drinketh my blood, hath eter-  
nall life, and I will raise him vp at the  
last day. Sacramentum quibusdam ad  
vitam, quibusdam ad exitium, res verò  
ipsa cuius est sacramentū, omni homini ad  
vitam, nulli ad exitium. Iterū, Qui non  
manet in Christo, & in quo non manet  
Christus, proculdubio non manducat spi-  
ritualiter carnem, nec bibit sanguinē eius,  
licet visibiliter premat dentibus Sacra-  
mentum sanguinis et corporis eius.* The  
wicked who belecue not, may with In-  
das eate: *Panem Domini, non panem  
Dominum,*

*Dominum.* The bread of the Lord, but not the bread which the Lord himselfe is to his worthy receiuer.

Of all this, then it is euident, that this banquet is most heauenly, and excellent, wherein as there is no lesse offered then Christ Iesus, so no lesse is refused by them, who refuse to communicate: they proclaime by their deed (if they continue in it) that they haue *No portion in Dauid, neyther inheritance in the Sonne of Ishai.*

But now wee leaue them, and returne to speake as wee promised of that tryall, which they who mind to communicate, are to take of themselves.

They refuse a great gift who refuse to communicate.

2 Sam. 20.  
1.

CHAP.

## CHAP. III.

*The second part of the precept commands triall before we communicate. The Lord wil not that this table be a snare to vs, as was Absalom to Amnon. Banquetters at this table should be holy persons.*

Gen. 3. 24

**L**Et a man therefore try himselfe. This Particle ( *therefore* ) is relative to that which went before: since there is a daunger ( will he say ) and many eates and drinks vnworthily: therefore take yee heede how ye come: he saith not simplie, let a man eate, but let a man try himselfe, and so let him eate. This warning then of the Apostle, stands in the entrie of this holy action, like that *Cherubin* armed with a sword in the entry of *Paradise*: yet not to hold out the Sonnes of *Adam*, but onely to terrifie vs, that wee presume not to draw nere without sanctification. And herein doth our Lord Iesus discover his wonderfull loue towards vs; who before he inuite vs to eate and drinke at his

his table, doth first of all instruct vs how we should doe it. *Abalom* called his younger Brother *Ammon* to a banquet, onely of purpose to slay him, hee prepared delicate meate and drinke abundant'y for him, but concealed the danger. It is not so with our elder brother, he calls vs here to a banquet not of purpose to slay vs, but to saue vs; he is no way willing, we should make this Table a snare to trappe our selues to damnation, which he hath ordeined as a meane of our Saluation: and therefore before hand forewarnes vs of the danger, that we may eschew it.

It is pittie to see how the great multitude runne to this holy Sacrament without tryall & examination of themselves, and all because they heare of a bread of life, which heere is exhibited to the Communicants at this holy Table: it is verie true, that great things are exhibited heere indeed, but thou shouldest first of all enquire of thy selfe, who art thou? what interest thou hast in this Communion? and whether  
or

Hag. 2. 14.

2. kin. 7. 2.

or no thou be one of those to whom these holy things doe appertaine? for if thou in thy person be a profane & vn-sanctified creature, thy touching of these holy things may defile them, and make thee guiltie of the contempt of them, but shall not benefit thee; yea a greater curse then that which *Elisba* pronounced on the vnbeleeuing *Samaritane* Prince, shall light vpon thee: thou shalt see the Table of the Lord, and heare of the plentie of the bread of life therein communicate, but shall not eate of it: *Let a man therefore trie himselfe, & so let him eate of this bread and drinke of this cup.*

Lu. 11. 38.

For as this Sacrament is a holy and excellent thing, so should they who celebrate it, bee holy, and seperate persons. It should not bee receiued with common hands, that is, with earthly harts, and vn-sanctified affections. The Pharises would not eat their common meate with vnwashed hands, and that was but superstition, but heere to wash before we eate, both our hands and our head

head with *Peter*, yea, to wash as *Ieremy* exhorts vs, *Our hearts from our wickednesse*, is deuotion, and good Religion both commended and commaunded by the word of God: Otherwise fearefull is that warning of our Sauour. *If I wash thee not, thou shalt haue no part with mee. To the vncleane all things are vncleane, for euen their consciences are defiled.*

*Iohn. 13. 9*

*Ierem. 4.*

14.

## CHAP. V.

*Vnreuerent handling of holy things hath neuer beene left unpunished. The Lord will not shew his presence without preparation. The excellencie of this Sacrament, and an exhortation to come vnto it with reuerence.*

**T**HE Lord hath neuer suffered vn-  
punished the vnreuerent looking  
to, or handling of the holy signes of his  
presence. Them of *Bethshemes* looked  
vnreuerently into the Ark, & the Lord  
slew fifty thousand of them. *Uzza*  
touched

*1. Sam. 6.*

*1. Sam. 21.*

Ex. 12. 48.

Exo. 12. 6.

Exo. 19. 9.

touched vnreuerently the Arke, and the Lord in like manner strook him instantly to death; *Abimelech* would not giue to *Dauid* the hallowed bread of proposition, but conditionally, that the young men, who were with him were sanctified. No vncircumcised man might eate of the pascall Lambe, vnder paine of death, and such as were circumcised, being vncleane, behooued to abstaine till they were clenfed, according to the law; yea, such of them, as were cleane did not eate without foure daies preparation, for the Lord commaunded them, to take the Lambe the tenth day, and not to slay it till the foureteenth day at night, that all the space betweene, they might the better prepare themselues to that holy action. Neither will the Lord any other way be familiar with vs, except we be sanctified. Before the Lord came downe on Mount Sinai to giue his law to Israel, hee appointed them three dayes of preparation, wherein to sanctifie themselves. The Lord appeared to *Moses* in the

the fiery bush, but reuealed not his will vnto him, till hee put off his shoes: I will be sanctified (saith the Lord) in all that draw neere vnto me. The Lord will not take a wicked man by the hand, nor haue fellowship with the Throne of iniquitie? his eye is so pure, that hee can behold no iniquitie, vnlesse we put off our worldly thoughts and sinfull affections, whereby we haue trod in the vncleane wayes of sin: it is not possible that the Lord can bee familiar with vs.

Exod. 3. 5.

Abac. 1. 13

All these stand vp as examples, warning vs to draw neere to this holy action in assurance of Faith, sprinckled in our hearts, from an euill Conscience: Here is a Sacrament more excellent then the Passēouer; here is bread more holy then that Shew-bread; here are the tokens of Gods presence, more glorious then the Arke; here the Lord commeth downe, and saluation vnder his wings; not to sound by Angels the precepts of his Law on Sinai, but to seale vp by his Spirit the promises of

E

his

1 Cor. 11.

Mat 22. 13

Lam. 3. 14

1 Sam. 7. 4

Gen. 33.

his Gospell to the inhabitants of Sion; shall wee then presume to come to this holy Table without sanctification? Or if we will, may wee not looke assuredly for iudgement? The Corinthians were stricken with death and sundry diseases, because they discerned not the Lords body, & that which is most feareful of al, he that came to the marriage, waiting his wedding garment, was he not taken from the banquet Table, and cast into the place of vtter darknesse? and shall we looke to escape the like iudgement, if we fall into the like contempt of God?

Prepare thy selfe, oh Israell, to meet thy God: let vs search and trye our wayes: let vs lift vp our hands with our hearts vnto God in the heauens. *If wee be this day come to the Lord with our heart, let vs put away our strange Gods,* (which are our sinnes) from among vs: let vs with Iosephs Brethren, make ready our presents, sith we haue no better thing then our heart: let vs sacrifice our hearts to the Lord, and that in the best estate that possible wee can get it; for

for the Lord our God is a great king.  
*Cursed is he that hath a male in his flock,  
and voweth and sacrificeth a corrupt  
thing to the Lord.* Beware therefore we  
offer not that which is lame and torne  
to the Lord, a diuided heart, a halting  
heart betweene two; an vnpenitent  
heart, is neyther a meete Sacrifice to  
offer vnto the Lord, nor a meete  
vessell wherein to receiue  
that holy thing, which  
here the Lords  
offers vnto  
thee:

## CHAP. VI.

*Not to put new wine into olde vessels.*

*Comfort for the tender conscience cast  
downe with the sight of sinne after  
tryall : two sorts of tryalls : the one of  
things perfect, the other of things un-  
perfect. Dayly tryall most necessary.*

1 COR. 10.  
16

**T**HE Apostle saith, that the break-  
ing of this bread is the Commu-  
nion of the body of Iesus; Sith Christ  
is that holy thing which here is com-  
municated, take heede how wee make  
ready the heart, wherein to receiue him.

Ioh. 19. 40

*Ioseph* of Aramathia, and the rest of  
those Godly ones, who tooke downe  
Iesus from the Crosse, wrapped his  
dead bodie in pure and fine linnen;  
what shall wee then doe, with the li-  
uing body of Iesus ? shall not wee re-  
ceiue it into pure, fine, and well prepa-  
red hearts ? No man (sayes our Sau-  
our) puts new wine into olde Vessels,  
far lesse will any man put the ordinary  
foode

Mat. 9. 17.

food of his body into vncleane, vascationed, and vsauery Vessels; but least of al should men presume with vnholly harts and hands, to meddle with things sacred & heauenly: here is new wine indeed, let vs not put it into old vessels: here is heauēly manna, let vs not receiue it with earthly harts: *Euery man that is in Christ should become a new Creature:* If wee bee these blessed ones, who are called to the participation of the Lambs supper, then shall it bee graunted to vs, to bee arrayed with pure fine linnen and shinning; which is the righteousness of the Saints. The Lord vouchsafe this grace vpon vs, that sith he hath made vs pertakers of the heauenly vocation; and called vs to the marriage of his Son, that wee receiue not so excellent a grace in vaine, but it may be vnto vs his seruants, according to his word.

And now before we enter to speak of this tryall, least the tender Consciences of the Godly, by reason of that which I haue spoken should bee discouraged, and cast downe with the

2 Cor. 5.

17.

Reu. 19. 9.

Mal. 3.

Pfal. 19. 7.

Pfal. 12.

sence of their owne vnworthines, which at all times is great in their eyes, but greatest when by trial they looke most narrowly vnto themselues: Wee haue therefore to consider that there be two sorts of tryals: One whereby a thing perfect is tryed in such sort, that it is not made better, but found to be that which it is, and with this kinde of tryall, man is said to try the Lord and his Word, so speakes the Lord by *Malachie*: *proue me and try me now, if I will not poure you out a blessing without measure.* By this tryall, if a man fall to try the Lord, hee shall finde him such as hee is, true, constant and faithfull, to performe that which hee hath spoken; or if againe man will enter, and try the word of the Lord, hee shall finde that the law of the Lord is perfect, no drosse in it, but like siluer fined seauen times in the fire. There is againe another tryall, wherby things imperfect are so tryed that they are made better, and at the length perfected: and hereby God tryes man, for so he speakes by

by the same *Malachie*, *The Lord will fine the sonnes of Leni, and purifie them as gold & siluer, that they bring offerings to him in righteousness: And with this tryall also man tryes himselfe, searching out his iniquities that he may forsake them: and this triall tends indeed to a perfection at the last, but stands rather, in a finding out, and forsaking of our imperfections, then in any present perfection. And of this tryall the Apostle meanes here; so that this precept doth commaund vs to search out our iniquities, & to depart from them; but doth no way import that we should not communicate at this Table, because that new tryall discouers to vs new transgressions; for wee come not here as men without sin, but as poore and miserable sinners, seeking the Sauiour of the world, knowing that hee came not to call the righteous, but sinners to repentance.*

*Thou then, who after examination, shalt finde thy selfe a miserable and yet a penitent sinner; say not with Peter*

E 4

Lord

*Mala. 3.3.*

The tryall here commanded, is a searching out of our imperfections.

*Luk. 5.32.*

Luke. 5. 8.

Psal. 51. 1.

1. Tim. 1.

15

Esaï. 1. 16

Ber. in  
cāt Ser.  
23.

Lord depart from mee, for I am a  
 sinfull man : but so much the rather  
 goe to him and crie with *Dauid*, *hane*  
*mercy on me O God, and according to the*  
*multitude of thy compassions, put away*  
*mine iniquities :* for it is a true saying :  
*Christ came into the world to save sin-*  
*ners.* Stay not thou therefore backe  
 from him, because thou art sinfull, one-  
 ly trie if thou bee wearie of thy sinnes,  
 for we are sure, that a sinne discovered  
 by tryall, and cast out by repentance,  
 wil neuer condemne vs: *Wash you* (saith  
 the Lord) *make you cleane, take away the*  
*guilt of your workes from before my eyes:*  
*and then though your sinnes were as crim-*  
*son, they shall bee made white as snow,*  
*though they were red like Scarlet, they*  
*shall be as Wool.* *Omne quod ipse mihi non*  
*imputare decreuerit, Sic est quasi non fu-*  
*erit;* euerie sin saith the ancient, which  
 God hath concluded not to impute vn-  
 to me, is as if it had neuer beene : If  
 therefore in thy conscience thou feele  
 thy sins an heauy burden vnto thee, vn-  
 der the which thou sighest & gronest,  
 and

and whereof thou earnestly desirest to be releued, crying with that holy Apostle: *O miserable man that I am, who shal deliuer me from this body of sin?* then goe thou to the Lord Iesus, for surely thou art one of those, whom he is seeking, he came into the world to saue thee and the like of thee, lay thy burden vpon the back of Christ, and hee shall beare it, and take thou vp his yoake which is easie, and his burden which is light: *So shalt thou finde rest to thy soule.* O happy exchange, when we are taken from the seruitude of sin, and entred into the seruice of Christ, when the burden of sin that presseth vs downe is taken from our backs, and the sweete yoake of Christ that listeth vs vp, is laid vpon vs: for albeit it bee called a burden, yet is it such a burden as easeth vs, and maketh vs lighter, like the wings of a Bird: *Quidenim lenius eo onere, quod non solum onerat, sed portat omnem cui portandum imponitur.*

Where for our farther comfort, let vs consider what manner of Guestes these

Rom. 7.

Mat. 11.  
29

Ber. Epi.  
72.

Banquet-  
ters there  
were the  
poore, the  
maimed,  
the blind.

Math. 22.

Math. 12.

20.

Esay. 42. 3.

2. Cor. 8. 9

Luk. 5. 31.

these were, whom the great King com-  
maunded to bring into his banquetting  
house, euen the poore, the maymed, the  
halt, and the blind. Take heed vnto this  
O thou that art disquieted in minde, &  
wounded in spirit with the sence of  
thy infirmities; the Lord is gracious &  
ready to shew mercie: *Hee will not  
breake the brused reede, nor quench the  
smoking Flax*, he will not despise thee,  
because thou art weake, but bids thee  
come to him, *that he may heale all thy  
infirmities*. Art thou then poore and  
destitute of spirituall grace in thy fee-  
ling? turne thee to Christ, who being  
rich became poore for thy sake, that  
thou in him mights bee made rich.  
Art thou weake and diseased? re-  
member they who are whole need no  
Physition but the sicke, and that it is  
the glorie of this excellent Physition  
to cure diseases, otherwise incurable :  
*quid enim tam mortem quod Christi mor-  
te non sanetur*. Art thou lame, and com-  
plainest that thou canst not with *Da-  
nid* runne the way of the commaunde-  
ments

ments of God : yet indeauour to halt forward with *Iacob* vnto *Canaan*, and to creep to the Lord *Iesus*, as one of his little *Babes*, praying vnto him, O Lord that raisest vp the crooked, I beseech thee to order my goings aright, and to staye my steps in thy pathes, that I slide not any more, as I haue done. And thou who laments thy blindnesse, and the weake measure of thy knowledge now in this time of light (alas) as we haue all more then cause to complaine, that by our own default, the eyes of our vnderstandings are not lightned, and we haue so little insight into the riches of that glorious inheritance and rich mercies, manifested to vs by the Gospell, in comparison of that we might haue had. If with the *Angels* we had beene desirous to behold them, surely in regard of time, we should haue beene teachers, yea the meanest inhabitant of *Ierusalem* should haue beene as *Dauid*, and *Dauid* as the *Angel of God*. But we are become such, as haue neede that the principles of God should bee taught againe vnto vs,

yet

Pf. 146. 8.

1. Pet. 1.  
12.

Heb. 5. 12.  
Zach. 12.

Pfal. 146.

Pfal. 119.

Pfal. 13.

Reu. 3. 18.

Eph. 3. 20

yet must wee not dispayre, but goe to Iesus, who giueth sight to the blinde, and pray to him : *Lord open our eyes that we may see the wonders of thy Law.* Let vs goe to this Table, stand and cry with these two blinde men : *Iesus the Sonne of David haue mercy on me, O Lord enlighten mine eyes that I sleepe not in death.* Comfortable then is that message sent by the Lord Iesus to the Church of Laodicea, *I know that thou art miserable and poore, and blinde, and naked, Yet I counsell thee come to mee : I haue the fine gold that wil make thee rich, I haue the white raiment to couer thy filthy nakednesse : I haue the Eye-salue, that will open thy eyes.* Let vs not therefore hearken to the voyce of our infidelitie against so cleare testimonies of the Word of God; neyther so looke on our miseries, that we turne our backs vpon Gods mercies, but rather let our miseries chase vs to him, who of his abundant mercy, is able to fulfill all our necessities, aboue all that wee can aske or thinke.

But

But now to returne, and speake of the tryall here required: wee must consider that as this action is not a daily action, so it requires a tryall about our daily tryall: as to our daily and ordinary tryall, in it we are bound to examine all our actions in the Court of Conscience, that we may call our selues to account: *Not concealing the iniquitie of our bosome, as Adam did, but indging our selues that wee may not be indged of the Lord.* And this tryall without a daily losse cannot bee neglected; for since wee are subiect to so many changes, that euen the iust man falleth seauen times in the day, and no man knoweth the errours of his life; wee haue great neede by daily consideration, to view the state of our consciences, & to looke into the course of our life, whether or not it be such as will lead vs vnto that end, whereat wee would be. Such profit found godly *Dauid* by the examination of his wayes, that hee prayesd the Lord, *Who gaue him counsell, and made his reynes to teach him in the night.*

And

This tryall is not that daily and ordinary trial required in all our actions

Psal. 19. 12

Psal. 16. 7.

Pfal. 119.

59

Cyp. lib. 2  
Epist. 2

Pfal. 4. 4.

Pfal. 73. 13

And hee acknowledgeth it a speciall meanes whereby many times hee was reduced into the way of life, when hee had wandred from it. *I haue considered* (saith hee) *my wayes, and turned my feete vnto thy Testimonies.* As David learned this from God, so doth he recommend it vnto vs, that morning and euening we should examine our selues, as a most profitable meanes to nourish that holy feare in vs, wherby we keepe out sinne, when wee are tempted to it; or cast out sinne, when wee haue once conceiued it: for this holy feare is *Innocentiae custos*: Tremble therefore (saith hee) *and sinne not, examine your hearts vpon your beds and be yee still*: Againe, hee protests that euery day he was punished, and chastised euery morning: that hee daily cleansed his heart, and washed his hands in innocency. Euery day of our life wee contract some new debt of sinne, and wisdom craues, that euery day wee should seeke a discharge thereof. As wee cannot liue without dayly food, far lesse can wee liue

liue without daily mercy; and therefore our Sauour who in the one Petition taught vs to pray, giue vs this day our daily bread; in the next hee taught vs also to pray, and forgiue vs our sinnes, that no day should goe by vs, without examination of our selues, and crying of God mercy for our sinnes.

But here commeth to be lamented the sencelesse stupidity of this generation: in all their affaires, they vse consideration, & bring to account and reckoning their whole busines with men; but as touching their conuersation towards God, and the state of their consciences, and whether or no they bee translated from Nature into Grace, there are they so carryed away by presumption, that they leaue no place to the examination of themselves, but proclaime peace to themselves, though there be no peace; blessing themselves in their hearts, albeit God (in their hearing) pronounce them and their actions accursed in his Word. They are wise like *Achitophell*: hee put his house

Miserable is their estate, who liue without dayly tryall.

They are like *Achitophell*,

who put  
his house  
in order,  
but not his  
soule.

2 Sam. 7. 1

23

Ierc. 2. 19.

Pfal. 90. 8.

Psa. 50. 21

house in order, but not his soule in order; wise in things perishing concerning this life, there they oversee nothing, wise enough in their generations; but fooles concerning things pertaining to life eternall; for they suffer a daily debt to run on vpon their soules, which at length shal ouer-charge them. A count that is long over-passed, in the end becomes difficult to be finished, and hee who long hath liued in darknesse, if yee bring him to the light, cannot hold vp his eyes to looke vpon it, but is forced to cast them downe toward the ground: even so shall it bee with him, who suffers his debt of sinne to multiply, and the reckoning of his transgressions to runne on; in the end, *His owne wickednesse shall reprove him*, The Lord shall draw him out of his lurking hooles, and bring him out of the darke chambers of his imagination: and as now, his secret sins are set in the *light of Gods Countenance*, so then shall the Lord set them in order before him that did them. Hee shall manifest his inward thoughts

thoughts to the light, and present him naked vnto iudgement : and then, with what confusion and astonishment, with what trembling and blacknesse of face, shall he that was prodigall of the time of grace, liuing in his sinnes a contemner of God, come forward vnto iudgement? And this to awake vs to the daily triall and ordinarie examination of our hearts.

As to this action, it is not ordinary, and therefore requires a singular and extraordinary tryall, farre aboue that which euery day we are to take of our selues : for if ( as I said ) the Iewes had assigned to them the space of foure daies for preparation, before they eate their Pässeouer, what shall we doe that haue to celebrate a more excellent misterie? they searched diligently euery corner of their house, to see that no leauen were in it; but more diligentlie should we search euery corner of our hearts, that no knowne leauen of wickednesse & maliciousnesse be left in it, which wee haue not purged and cast

F

out

But a singular & extraordinary triall, is required before communion.

Euery new  
sight of  
our selues  
discouers  
new cor-  
ruption.

Esay.6.5.

Iob.42.6.

out by repentance: Then shall wee find that euery new sight of our selues shall discouer a new corruption; for the heart of man is a great deepe, and deceitfull aboue all things; manie Chambers of corruption are in it. If we haue entred into one, and seene the abominations which are there, thinke not for that wee haue entred in all. No doubt the Prophet *Esay* knew before that he was a sinfull man, but a new vision of the Maiestie of God brought him to a deeper insight of his owne vncleane-nesse, and made him to crie out, woe is me, for I am vndone: *Because I am a man of polluted lips, and mine eyes haue seene the King, the Lord of Hostes: I haue seene (saith Iob) The Lord, therefore doe I now abhorre my selfe.* And this I speake, that none of vs thinke a new triall vnecessary, but that euen ye, who through grace haue bene accustomed euerie morning to chastice your selues, and euerie euening to examine your hearts in your beds, may be warned: to you also belongeth this precept,

*Let*

Let a man try himselfe, and so let him  
cate.

## CHAP. VII.

*What a laborious work is enioyned a man  
when hee is commaanded to try him-  
selfe. Two things necessary for this try-  
all: First, the Spirit of God: Secondly,  
the Word of God. Many try them-  
selues by wrong Rules, and are so de-  
ccined.*

**V**Which shall appeare more eui-  
dently, if thou ponder this pre-  
cept, *Try thy selfe*: it is a restlessse  
and laborious work, that here is inioyn-  
ed to thee, thou art set to a task which  
may hold thee exercised all the dayes  
of thy life. The Lord by this precept  
will haue euery thing that is in man,  
brought vnder examination; Man as  
hee is the workmanship of God, is e-  
uerie way so meruailous, that no mer-  
uaile the Philosophers called him a  
little world: *Augustine* in his *Estima-*  
tion,

Iam. 3. 6.

Man being  
well tried  
shall ap-  
peare a  
new found  
world of  
wickednes.

tion, accounted man a greater miracle then all the miracles that euer were wrought among men: but as he is perverted by sinne, and become the workmanship of Sathan, hee is so fraughted with iniquitie, that Saint *Iames* calls one member of his body, *a world of wickednesse*, and if in the tongue onely, which is but a small member of the body there is so much wickednesse, that the Spirit of God, who giueth names to things as they are, calleth it a world of wickednes, what shall we think of the rest? what bottomlesse depth of iniquitie must there bee in the fountaine, when there is so much in the streame? and therefore I say hee had need to be full of eyes within and without, that will practise this precept of the Apostle, *Let a man trye himselfe*.

For if ye shall begin to take a view of your minde, and consider how farre it is enlightned, and what naturall darknesse yet remayneth in it, how many bands of strange cogitations at seuerall times sojourne in it? some flowing from

from the loue of the World, and her deceitfull pleasures, intending to steale our hearts after them : some from the roote of concupiscence, and her inordinate Lusts, that oftentimes violently oppresse vs : and some from the roote of bitternesse, raysing wonderfull commotions and perturbations within vs, reeling too and fro by courses, in our swelling and restless minde, raging like waues of the Sea, carryed with furious windes, besides infinite armies of other vaine and idle cogitations, whereof wee cannot tell from whence they come, nor whether they goe : and if from the minde they proceed to the heart, which is the seate of the affections : & take a particular view of them, how our loue and our hatred, our feare and our confidence, our ioy and our griefe, our care and our contentment are renewed, and framed according to that word, which is the rule of righteousness. And if againe, yee goe to try the affections, and see how the members of your bodies are employed as

Four bands of cogitations which oppresse the minde.

Rom. 6.

Iob. 31. 1.

Pfal. 39. 1.

Pfal. 19. 12

Iere. 9. 1.

Ezk. 38. 15.

weapons of righteousness in the seruice of God, if yee haue made a *Couenant with your eyes* or not, that they regard not vanitie, or if negligently yee let them stand open as windowes, at the which death enters euery moment into your soules; and if yee haue learned to *take heede to your lips*, that yee sinne not *with your tongue*; if yee shall also take a time to consider the ignorances of your youth, and sinnes of your old age: if I say, yee looke vnto all these which yet are few in regard of many moe we haue to looke vnto, what shal appeare, but a new found world of wickednesse dicouered vnto thee: which most iustly may make thee ashamed, and compell thee to cry out with *Dauid*, *O Lord who knoweth the errours of his life*, *Lord cleanse me from my secret sinnes*, and *keepe me from presumptuous sinnes*, that so I may bee made cleane from much wickednesse: yea, thou shalt wish with *Ieremie*, *O that my head were full of water*, and mine eyes fountaines of teares, that all the whole day long I might with *Ezekiah*

*recount*

recount my sinnes, in the bitternesse of my heart; and all the night cause my bed to swim, and water my couch with teares, for the manifold transgressions, wherewith I haue offended the Lord my God.

Psal. 6.

And now because this tryall of our selues is so necessary, let vs here remember that there are two things without which wee cannot profite in this work of tryall. The one is the Spirit of God: the other the Word of God. As to the first, man by nature is so blinded with selfe Loue, that hee accounts his owne deformitie, beauty, and his bondage libertie: what viler bondage then the Seruitude of sinne? *O quam multos Dominos habet, qui vnum non habet* (saide Ambrose) and yet man vnregenerate counteth it his libertie to liue vncontrolled in the seruice of his lusts, to doe what hee will: what libertie againe so excellent as to be the freeman of God; *Seruire Deo est regnare*: and yet foolish man, accounts the obedience of Gods Law (which is the law of libertie) a seruitude, and the Com-

Pfal. 2. 3.

Renel. 3.

Pro. 16. 2.

maundements of God he esteemes as bonds, wherwith he will not be bound, walking the footsteps of other Rebels before him : hee cryes out *Let vs breake their bonds, and cast their cords from vs.* It vvas not the disease of the Laodiceans onely to account themselves happy, vwhen indeed they were miserable; it is the naturall disease of all the Sons of *Adam*, for euery mans way seemeth good in his owne eyes. A pittifull blindnes that death should raigne ouer man, and man not feele it; that strange Lords who can claime no right vnto him, should tirannize ouer him, and hee not endeauour to vvithstand it; and that Sathan should leade him away in Captiuitie, bound with chaines, euen the cords of sinne, blinder then *Zedekiah*, hauing his eyes pulled out, and man should not lament for it, *But where the spirit of the Lord is, there is liberiy and freedome, there is a knowledge and detestation of sinne, and a sighing to God for deliuerance from the Bondage.* The Prophet  
*Ezechiell*

*Ezechiel* could not see the abhominable idolatries of the house of *Israell*, till the Lord taught him to digge through the wall: but we shall be farre lesse able to see the vile abominations that are in our owne hearts, vntill the spirit of the Lord digge through & demolish that thick and hard wall of induration, that naturallie hideth vs from the sight of our sins, and keepeth vs in blindness vnder *Sathans* bondage.

The other thing whereby we are to proceede in this tryall, is the word of God; for euery thing that is imperfect, must be tryed by another not by it self: gold is tryed by the fire & touchstone, the weight of a thing is tryed by the ballance, and the spots of the face are tryed by the glasse. Thus euery imperfect thing that is tryed, is tryed by another not by it selfe. As to the law of God, it is a most perfect rule, by which God will haue men and their actions tryed; but it is to be tryed by no other then it selfe. If any man will trie scripture, he must with the Nobles of *Berea*,  
trie

Euery imperfect thing must be tried by another then it selfe.

Act. 17. 11

Rom. 16.

Luk. 18.  
11.

trie it by the scripture, so then the word serueth vnto vs as a touchstone for our tryall, as a glasse for discouery of our spots, & as the ballance of the sanctuarie, wherein we must bee weighed, in the *last day the secrets of all hearts will be indged by the Gospell*, and therefore it were good that in time wee did iudge our selues by it; some trie themselves by it, some tye themselves by themselves, supposing they are such indeed, as they haue conceived themselves to be: some againe measure themselves by others, speciallie with such as in their opinion are behind them, not with such as in light and grace doe farre excell them, like that Pharisee, who when hee came to examine himselfe before God, thought he was good enough, because he was not like the Publican, wherein hee was also miserablie deceiued, for suppose he spake the truth yet spake it ignorantlie, as *Caiaphas* saide, that one behooued to die for the people: hee was not like the Publican indeede, the Publican was much better then

then hee, for hee came to the temple. humble, and penitent, and went home to his house iustified, whereas the Pharisee puffed vp with a conceit of his own righteousness, and iustifying himselfe, went away out of the Temple more guiltie then he came. In the tryall therefore of thy selfe make not thy neighbours disposition thy rule, least thou in like manner be deceiued.

And yet if thou wouldst profit by the example of others, remember it is a great follie to thinke that thou art religious enough, because in religion some are behind thee, and not rather to bee displeased with thy wants, when thou seest so many before thee enriched aboue thee in all spirituall grace, and haue profited more then thou in the mortification of their sinfull lusts: hauing out run thee further in the way of Gods commaundements, then that other Disciple ouer-ran *Peter* vnto Christs Sepulchre, to learne his resurrection. It is pittie that the Sonnes of men in worldlie things can looke to those

How wee  
may profit  
by comparing  
our  
selues with  
others.

Ioh. 20.

those who are aboue them, thinking they haue little, because they haue not so much as others, yet in spirituall things, they should looke to others, that are inferior to them, and so easily stand content with the little beginning of religion they haue, because there be many, who in their iudgement haue not so much; whereas certainly if we could try our selues by the right rule, wee should finde that as yet wee are farre from that which wee should bee, and therefore haue more neede then that holy Apostle, *To forget that which is behinde, & indeanour our selues to that which is before : following hard toward the marke for the prise of the high calling of God in Christ Iesus.*

Phil. 3. 4.

It is not enough that pastors & Elders try vs, we must try our selues.

We haue therefore heere yet farther to obserue, that seeing the Apostle commaunds vs to try our selues, wee thinke it not enough that others try vs, and giue vs their approbation; we must also try our selues. The Pastors may try thy knowledge, and thinke it good enough, thy superiors may try thy conuersation,

uerſation, and finde it vnreprouable of man : *But thou muſt try thy owne conſcience, for no man knowes the things of a man ſaue the ſpirit of man; the minde of a man will ſhew him more ſometime then ſeauen watchmen that are in a tower.*

When this ſacrament was firſt inſtituted, there were twelue who communicated with the Lord Ieſus, and one of them was a Diuell, and a traiterous hypocrite: the remnant knew him not, & therefore could not reprove him, but that made not *Iudas* the better man; yet the fault which man could not finde out, the Lord diſcouered it: one of you (ſaid he) will betray me. Thinke it not therefore enough albeit vnchallenged of man, thou maielt ſit downe at the Lords table. Remember the king will come, & take a view of the Gueſts, euen he who is the *God of the Spirits of all fleſh*, and to whom the ſecrets of the heart are manifeſt. *Iofaphats* garment cannot hide *Achab* from him, hee is not blinde like *Iſaac*, that hee ſhould bee deceiued to take one for another; therefore

1. Cor. 2.

11

Eccleſi. 37

14.

Other  
men can-  
not know  
whether  
thou come

to the Table as a  
Iohn or  
as a Iudas.

Let euery  
man therefore  
aske for himselfe:  
is it I Lord.

therefore try thou thy selfe, how thou comcest to this holy table, whether as *Iohn* louing Iesus, and beloued of him, or as *Iudas* betraying Christ, and accursed of him: for as Christ foretolde them, that one of them was a Diuell, so the Apostle hath foretolde vs, that many will eate and drinke vnworthily at this holy table; who they are, wee know not, yet are they known to the Lord; let euery one of vs strue to purge one, euery man trie himselfe, and wash his hart from his wickednes, and so shall we be all cleane; let euery man aske for himselfe with the Disciples, is it I Lord? am I one of them that comes to betray thee? to crucifie thee againe, & to tread the blood of the new Testament vnder my feete? let vs neuer rest til we haue gotten the Lords certificate in our consciences, and that after due triall of our selues, wee come not as Hypocrites, vnpenitent and vnbeleeuing Atheists, but as diseased and poore sinners, to seeke the Lord Iesus, the Sauour of the world: for if wee doe so, then shall we get that answere

which the Angell gaue to the two Maries, feare not ye, because ye seeke Iesus, who was crucified: we shall eat at this Table and be satisfied, & shall goe away, not without feare indeede, but hauing our feare tempered with great ioy, because we found the Lord.

And lastly, let vs take heede that the Apostle commaundeth vs to trie our selues, and not to trie other men. It is a corrupt custome of men at those times of holy communion, to sift the conuersation of their neighbours and brethren, more narrowly then euer *Laban* searched the stuffe of *Iacob*, to see if he could finde any thing wherewith to charge him; and this they doe not of a heart to forgiue, which were commendable, but of purpose to seeke the vitermost recompence and satisfaction for smalest offences done against them, and so where they should cast open the dore of their hearts, to the King of glory, *and prepare in the desert a path for our God, by making low that which is high within them, & making straight that which is rough,* by the contrarie they

We should try our selues, and not other men.

This re. proues them who before cōmunion try faults done to them,

more then  
sins done  
by them.  
Esay.40.3.

stoppe all the passages and wayes of God his accessse vnto them : for now their affections are exalted so high by pride against God, that they dispise the counsell of his word:crooked were they before, but more crooked now; they liued without loue before, and dissembled it, but now are not ashamed, when God calleth them to the table of loue, plainly to professe with rough and fierce speeches, the hatred of their hearts, they put off that which the Apostle commaunds them to put on as the elect of God, namely tender mercy, humblenesse of minde, meekenesse and long suffering:they insift to search out the sins done against them by men, and ouerpasse the sinnes by themselues done against God; *Louers of themselues more then louers of God.*

Leu 19.17

I graunt indeed it is a poynt of Christian duty to admonish our brethren of their sinnes, if it bee done in Loue : for so vvee are commaunded, *Thou shalt not hate thy brother in thy hart, but shalt reprove him.* It is hatred and not Loue, for

for the father to spare correction, or the brother to spare admonition to his brother in his sins. I confesse in like manner that he who hath offended is bound to reconcile himselfe vnto thee, before hee offer his Sacrifice to the Lord; but in case that hee neglect to doe it, yet standest thou bound and obliged to forgiue him, and to take heede that thou despise not so great a Saluation offered by the Lord: because an other dischargeth not that brotherly duty, which he ought vnto thee. As another mans faith will not iustifie thee, so another mans sinne will not condemne thee; And therefore mourning for that

which vvee cannot amend in  
others, let vs chiefly at-  
tend to our selues,  
as wee are here  
commanded.

G CHAP.

## CHAP. VIII.

*The points of preparation are two : First, that wee lay aside our old sinnes : Secondly, that we put on the new Christian disposition, consisting in three things. First, that towards God we be holy and heauenly minded. Secondly, that towards our neighbours wee bee louing : Thirdly, that wee be sober and little in our owne eies. The comfortable fruit arising to vs at this holie Table.*

Zach. 3.

**B**Vt now leauing to speake any more of this tryall ingenerall, we enter to speake of the particular points of this tryall. The whole tryall and examination required in those who are to bee banquetters at this holy Table, I reduce to these two : the first is, that wee try our selues vvhether or not with *Ioshua*, vvee haue cast away our filthy garments, that is, if vvee haue cast off the old man, vvhich is corrupt through deceiuable

deceiuable lusts. And next, if we haue put on our marriage garment, that is, put on the new man, *which after God is created in righteousness and true holiness.* First of all therefore we must take paines to remoue the impediments that may hinder our Vnion with Christ, that wee come not to this Table (as *Iudas* did) with our old sinnes, hauing that lodged in our hearts, which wee dare not present vnto God: for seeing no man will sit downe at the Table of his enimie, what great presumption is it in vs to sit downe at the Lords Table, as long as our sinne, which is the cause of enmitie is not remoued: *There can bee no communion betwene light and darknesse.* Let vs therefore bee changed from that vvhich we are, let vs cast away the works of darknesse, and be renewed in the spirit of our minde, if so bee we desire to be vnited with the Lord: hee is the holy One of Israell, God blessed for euer, in vvhom there can be no shadow of alteration, so that of necessitie the change must bee vpon our

Eph. 4.

2 Cor. 6.

14  
Ro. 13. 12.

Iam. 1. 17.

Otherwise  
no commu-  
nion with  
the Lord.

*Basil*  
*Hexam.*  
*hom. 7.*

part. It is written of the Lionesse, that hauing had commixtion with the Leopard, shee washes her selfe in water before thee company againe with the Lyon, that so hee should not by sent discerne her adultery. And *Basile* in his *Hexameron* writes, that the Viper a most pernicious kind of Serpent before his copulation with that Sea-fish called *Muræna*, doth first vomit and cast out his venomous poyson : thus the Beasts in their kinde (so farre as they can) do reuerence one to another, to teach man, that hee is worse then a Beast indeede, except hee cast off the filthy slime of his olde sinnes, that hee may bee ioyned with the Lord, for by nature wee are more adulterous then the Lionesse (for what is the vanitie after which vve hate not gone a who-ring) more venomous also we are then the Viper, full of hatred, malice, enuy, debate, and therefore haue neede to vomit out our iniquities by repentance, and to wash our selues in that fountain opened to the house of *David*. Before that

Est. 2. 12.

that *Ester* was presented to *Ahasuerus*, shee was purified by the space of twelue monthes, sixe moneths with oyle of myrrhe, and sixe monthes with sweet odours: shall such reuerence be done to mortall flesh, whose carkasse was shortly to bee made a pray to the wormes, and shall wee carry no reuerence to our immortall husband the Lord Iesus? shall wee take no paines to purifie our heart, that we may be presented as a chaste spouse vnto him?

2, Cor. 12.

2.

Let vs not deceiue our selues, except we forsake our fathers house and our owne people, that is, except we be divorced from our old sins, wherein wee were borne and brought vp: it is not possible that *the king shall haue pleasure in our beantie*. Let vs call our deeds to examination before the tribunal of our conscience: let vs cast out the *Cananits* and not pitty them, that the peace of God may dwell with vs: let vs deliuer *Barrabas* to be crucified, that Christ Iesus may liue in vs; why shall these Serpents (I meane our crooked affecti-

Without  
Diurce-  
ment from  
our olde  
sinnes, no  
marriage  
with the  
Lambe.  
Psal. 4. 5.

Not a generall confession,  
but a particular in-  
quisition  
should bee  
made of  
our finnes

2. King  
21. 29.

ons) bee nourished any longer in our bosome, which liue vpon our bloud, and cannot liue except we die? Oh that wee could make this day a day of new diuision betweene vs and our old sins.

Neither must wee heere thincke it enough to fight against our finnes, but we must euery one of our selues make a particular inquisition of these domestique sins, and predominate euill affections, that hath most of al oppressed vs: for there is none of vs all but wee haue in vs our owne Idol, whereunto many times we do seruice, to the great offence of God. And albeit, this narrow tryall of our sins shall discover to vs a wonderfull discordance betweene our nature and the most holy law of the Lord, yet let vs not be discouraged, considering that wee are best in the eyes of God, when we are worst in our owne eyes, and most acceptable to him, when we are most displeased with our selues. The Lord was moued euen with *Achab* his temporall humiliation: *seest thou not* (said he to *Eliab*) how

how Achab is humbled before mee : because hee submitteth himselfe before mee, I will not bring that euill which thou hast spoken in his daies : and will not then the Lord much more bee mouued with the true humiliation of his owne Seruants ? No doubt, if wee cast downe our selues before the Lord he shall lift vs vp, if wee humble our selues, he shall exalt vs. *If we iudge our selues, we shall not be iudged of the Lord: for the Lord is neare to them that are contrite, & will saue such as are afflicted in spirit.* But if wee come before the Lord in the presumption of our minds and not touched with the sence of our sinnes, then shall hee execute that fearefull threatning vpon vs, *I will enter into iudgement with thee, because thou sayest I haue not sinned: though thou wert high, & exalted like the Cedars of Lebanon, and the Oakes of Bashan, proud and hautie in thy conceit, the Lord shall abase thee, and bring thee low, for hee is the Lord that resisteth the proud, & giueth grace to the humble.*

1. Pet. 4.

1. Cor. 11.

31

Psal. 34.

18

Iere. 2. 35.

Esay. 2. 22.

1. Pet. 5. 5.

Tit. 2. 11.

Reu. 19. 8.

Ge. 37. 23.

Col. 3. 12.

The other poynt of our tryall and preparation, stands in putting on that three-fold Christian disposition; that towards our God wee bee holy and heauenly minded; towards our neighbour louing, righteous and mercifull; and as concerning our selues, that wee be sober and lowly, for so the grace of God, which hath appeared, teacheth vs that we should *deny vngodlinesse and wordly lusts, and should liue godly, righteously, and soberly in this present world.* This is our wedding garment, *euē that pure, fine, and shining linnen, which is the righteousness of the Saints.* A Garment not partie coloured like *Iosephs*, but compact of many vertues & graces of Christ Iesus. These be his badges and Cognisances, whereby vee are knowne to bee his: the putting on of these, is the putting on of Christ; for his grace translateth vs out of nature, and transformeth vs into his image by his owne spirit.

And first as concerning our disposition towards God, it should not onely

onely be holy (as I haue said) but also  
 heauenly : for since wee call him our  
 Farther which is in heauen, vvee must  
 see vvhath heauenly disposition vve haue  
 to goe after him : and whether wee be  
 weary of our absence from the Lord,  
 like *Dauid* weary of his dwelling in  
 the Tents of *Keder*, and desire with  
 the Apostle to remoue out of the bo-  
 dy, that wee may dwell with the Lord :  
 for here is not the place of our rest.  
 The best of our life vpon earth (except  
 it be the little tast of that hid Manna,  
 wherewith the Lord now and then  
 comforteth our soules in this barren  
 Wildernesse) it is but like the life of  
 that forlorne Sonne, who hauing bani-  
 shed himselfe from his fathers house,  
 vvas driuen to fill his belly vwith the  
 huskes, that was giuen to the Swine, &  
 oftentimes could not get them. Wee  
 haue experience enough of the vanitie  
 of worldly comforts, wherein there is  
 no contentment; would to God vvee  
 could also learne with that prodigall  
 Son to bethink our selues, and conclude  
 to

*Psal. 120.*  
*Phil. 1. 23*

Psal. 16. 11

to make home againe to our fathers house, *in whose face is the fulnesse of ioy* : surely the least of them that dwell in our Fathers house haue bread enough, they are filled with the fatnesse of his house, and receiue drinck out of the riuers of his pleasures : what pleasure then should it be to vs to liue here in this strange Land, where our soules are almost dead for hunger ?

Gen. 1.

There is no greater thankfulness that man can shew to the Lord, then to declare in his affection, that he cannot liue without the Lord, nor rest content, so long as hee is absent from him. The Lord in the worke of creation neuer rested till hee had made man, and man can doe no lesse of duty then passing by all Gods Creatures, to resolute with himselfe; I will neuer rest till I enioy the Lord. The Soule of man should bee like that Dove of *Noah*, which being sent forth from the arke, found no rest to the sole of her foot, vntill she returned againe to him that sent her : and indeed without the Lord  
where

where can wee rest? Goe thy way with *Salomon* and proue all the goodnesse of the children of men, which they inioy vnder the Sunne, thou shalt finde it is but vanitie and vexation of Spirit, whatsoeuer man cleaueth to, beside *Iehouah* the true subsisting Lord, it is but a lying vanitie, which hath not in it that substance and certaintie, which man imagineth, yea man (without God) in his best estate is altogether vanitie, and his wisest actions are but a disquieting of himselfe in vaine. It is a godly saying of *Augustine*, which the word of God and experience taught him; *Fecisti nos Domine ad te, & semper inquietum est cor nostrum, donec requiescat in te*; thou madest vs O Lord vnto thy selfe, and our heart is euer vnquiet till it rest in thee. The wicked vwho are strangers from the wombe, pretend in their countenance vwhat they will, yet euen in laughter their heart is sad, for *there is no ioy nor peace to the wicked, (saith my God) their heart is moued as the Trees of the Ferrest shaken with the wind.*

Our soules  
can not rest  
but in him.

Eccl. 2. 3.

Psal. 39. 5.

*August.*

Pro. 14. 13

Esa. 48. 22

Esay 7. 2.

Rom. 2.

Psal. 73.

† Two things profitable to help vs to this heavenly disposition.

*Winde.* As the point of the Marriners compasse, so long as it is not direct to the North, trembles continually; so the spirit of the wicked (not set vpon the Lord) is neuer quiet, but tossed too and fro with restless perturbations, which in a part presently he feeles, but shall better perceiue it, when he goeth out of the body. *For tribulation and anguish shal be on the soule of enery man that doth wickedly*: this is the portion of them that forsake God, and wander after vanitie. It is good therefore for vs to draw neere vnto God, saying with *Dauid, whom haue I in the heauen but thee? and I haue desired none in the earth with the.* The Lord worke this heavenly disposition in vs.

And now to helpe forward our earthly minds vnto it, we haue to consider both the time & space, when and where our Sauour did institute this sacrament. The place is recorded by Saint Luke, to haue beene an vpper Parlour: the consideration of the place (saith *Nazianzin*) doth some way warne

warne vs that wee should celebrate this holy ſacrament with high & heavenly affections. When God gaue the law, hee came downe from heauen to the top of Sinai, and *Moses* went vp from the plaine to it, and ſo (ſaieth he) had familiar conuerſatiō with the Lord: and heere as the Lord commeth down as low as he can in this Sacrament for our capacitie, it becometh vs to mount vp as high as poſſible we can in our affections, if ſo be wee be deſirous to meete the Lord, otherwiſe if the Lord ſhall abide in his glorie, and inacceſſible light, and if man ſhall lye ſtill in the darke dungeon of this baſe and earthly minde, what familiar meeting can there be, betweenne God and man? And as to the time, Saint Iohn witneſſeth that our Sauour ordeined this ſacrament when he was to goe out of the world to his father; wherein ſaid *Auguſtine*: *Spes membr̄is in Capite data, quod eſſent in illo tranſeunte ſine dubio ſequuntura.* Yea, not onelie ſhould it nourish our hope, that where hee is there

1  
Conſideration of the place wherein this Sacrament was firſt inſtituted.

2  
Conſideration of the time.  
*Auguſt.*  
in Iohn.

The time  
warneth  
vs to cele-  
brate this  
supper like  
a Pasleo-  
uer.

1. Kin. 19.

7.

there once we shall be, but should wa-  
ken our affection and desire to goe af-  
ter him: we should eate and drinke at  
this holy table, not as if we were here  
to remayne, but should celebrate this  
supper like a passeouer, standing as  
pilgrimes and our loynes girded vp,  
hauing our staues in our hands readie  
to follow our Lord, who is gone into  
heauen before vs : and euerie day of  
our communion should bee a new de-  
parting of our hearts out of this world,  
vnto our heavenly Father; yea, wee  
should receiue this meate from the  
Lord, with that warning which the  
Angel gaue to *Eliab* in the wildernes-  
se: *vp and eate, for thou hast yet a great  
journey to goe.* This bread is giuen vs,  
that in the strength thereof, wee may  
walk forward the way, which is before  
vs, not that wee should lie downe and  
rest vs in this vvildernes-  
se, as if we had  
now attained to the end of our journey.  
The Angell wakened *Eliab* twice slee-  
ping vnder the *Iuniper*, twice he touch-  
ed him, and twice he bad him, *vp eate  
and*

*and walke; at length hee rose and vvalked in the strength of that bread forty dayes : But alas, our securitie is greater then his, many a time hath the Lord warned vs of the iourney that is before vs : many a time hath hee proposed heauenly food vnto vs, and now against this day the Lord reneweth his mercy towards vs. The Lord vvaken vs, and graunt at the length, that wee may rise and walke, following the Lord, till we appeare before the face of our God in Sion.*

*But of all other meanes, the most forcible to rauish our hearts after the Lord, is a deepe meditation of the loue of God towards vs. The Apostle protesteth it is a loue that passeth knowledge; the height & breadth, the length and depth vvhereof, none is able to comprehend; he that at one time cryed out; *Come and I will tell you what God hath done to my soule*, is compelled another time to confesse: *O Lord my God, thou hast made thy wonderfull works so many, that none can count in order to thee**  
*the*

But most  
of all the  
meditation  
of the loue  
of God  
is profitable  
to worke in  
vs this hea-  
uently dis-  
position.  
Eph. 3. 18.  
Psa. 66. 16  
Psal. 139.

Iob. 30. 18

Psa. 145. 9

It is not a  
light medi-  
tation of  
this loue,  
that will  
raise vp our  
hearts.

*the thoughts towards vs, I would de-  
clare and speake of them, but they are  
more then I am able to expresse. And  
yet although vvee bee lesse able then  
the Elephant at one draught to drinke  
vp the Riuer of Iordaine, let vs bee  
content with the wearyed Passen-  
ger, willingly to take in so much as  
may refresh vs; we cannot measure the  
waters of the Sea in our fist, nor num-  
ber the stars of heauen; and how then  
shall vvee number his mercyes which  
are aboue all his workes? shall vvee  
therefore not looke to them, nor be-  
hold that glory of God which shineth  
in them: Though we cannot compre-  
hend his incomprehensible loue (yea  
blessed are wee if it shall comprehend  
vs) let vs notwithstanding earnestly  
and feruently meditate vpon it, not by  
starts and vanishing motions: for as a  
Candle doth not at the first receiue  
light from the fire, were it neuer so  
blowne, but if for a time it bee holden  
constantly to the fire, it is at the length  
enlightened: so it is not vanishing  
medita-*

meditations that will warme our hartes  
wvith the Loue of God; but if wee shall  
continue without wearying to exercise  
our thoughts vpon this great loue that  
the Lord hath borne towards vs; it  
shall happely fall out at length, that  
the powers of our Soule shall bee in-  
flamed with his loue, and vve shall find  
the saour of death in euery thing that  
smelleth not of his loue.

No greater Loue then this (sayeth  
our Sauiour) can bee shewed among  
men, then that a man should bestow his  
life for his friends : but that which man  
is not able to shew, our Lord Iesus  
God and man hath shewed to his chil-  
dren his good will : for the Loue hee  
bore to vs, hee gaue himselfe in a sacri-  
fice for our finnes on the Crosse, euen  
when wee vvere his enimies, and hath  
here in this Sacrament giuen himselfe  
a food and nourishment vnto vs : for  
so that disciple beloued of him doth  
testifie; *When Iesus knew that his houre  
was come, that hee should goe out of the  
world vnto his Father, forasmuch as hee*

Neuer such  
a loue  
shewed as  
Iesus hath  
shewed  
vnto vs.  
Ioh. 15. 13

Iohn. 13. 1

H

loued

Stronger  
then the  
loue of Io-  
nathan to  
Dauid.

1 Sam. 20.

Iohn. 17.

Cant. 5. 9.

loved his owne, vnto the end hee loved them: therefore did hee institute this Sacrament, that therein he might communicate himselfe to them. O wonderfull loue, stronger then the loue of *Jonathan* to *Dauid*! When *Jonathan* and *Dauid*, were forced to part company because of *Sauls* Tyranny, *Jonathan* gaue *Dauid* his Garment, his Girdle, and his Armour: he had no better, and could giue no better, and so with many teares and mutuall imbracings departed from him: but our blessed Sauiour before hee remoued his corporall presence from vs, gaue his life to redeeme our life from the death: hee sent out bloudie sweat abundantly, as the witnesses of his burning loue towards vs, hee powred out an euerlasting prayer to his father for vs, he hath left behinde him, in his last will, his peace for our portion: hee hath giuen vs his spirit for a Comforter, his Word for a warner, and this Sacrament for a spirituall foode, vntill his second coming againe. No meruaile his spouse in the

the Canticles praised his loue to be far  
aboue the loue of women: for though  
in some of them the naturall strength  
of affection bee so great, that it makes  
them indure the painefull bearing and  
bringing vp of their children with the  
milke of their breasts, yet what is that  
comparable to this? nothing indeede.  
Such a Loue as here our Sauour hath  
discovered towards vs, is not to bee  
found againe in the world: for where-  
as mothers (saith *Chrysostome*) eyther  
commit their Children to Nurfes, or  
else brings them vp vpon the milke  
of their owne breasts: Iesus Christ  
feeds vs not with the milke of another,  
but with his owne flesh and his owne  
bloud. Necessitie sometime hath com-  
pelled the Mother to eate her owne  
Children, but we neuer read that com-  
passion hath moued the mother to giue  
her owne flesh to preserue her Chil-  
dren, that they should not dye in fa-  
mine. But our Lord Iesus is that kinde  
Pelican, that sendeth out his owne  
bloud to nourish his young; and all

Or the  
loue of a  
mother to  
her Chil-  
dren.

*Chrysost.*  
*serm. de*  
*corpore*  
*Christi.*

A prooue  
of Christs  
wonderfull  
loue to-  
wards vs.  
Luke. 22.

this hath our Lord Iesus done, not grudgingly but willingly, prouoked hereunto by that feruent Loue hee bare to the glory of God his father, and to our saluation.

Which shall yet appeare more euidently out of his owne comfortable saying to his Disciples, *I haue greatly desired to eate this Passeouer with you.* O word full of consolation: sundry Passeouers had hee eaten before with them, but hee protesteth this was his desired Passeouer: See yee not here his vnquenchable Loue? hee knew it was the last hee was to eate vpon the earth; he knew he was to drink no more with them of the fruit of the Vine, till it was fulfilled in his Fathers kingdom: hee knew that the same night they would betray him, and that after Supper a bitter Cup of Passion was abiding for him, yet his loue overcame all these impediments, and made him thinke long to eate of this Passeouer: And which is much more, before euer hee gaue himselfe to bee crucified for

vs

vs on the Crosse, hee prouided this Sacrament, as a meanes of the communication of himselfe vnto vs, thereby assuring vs that his subsequent passion should not defraude vs, but rather asfoord vnto vs, and make ready for vs, that righteousnesse and life by Christ purchased on the Crosse, and communicate in his holy Table to them who are his. In the one hee was prepared, and made ready as the onely foode of our soules to eternall life; in the other hee is applyed, Communicated and giuen vnto vs; both of these necessarily behooued to bee done for the work of our Saluation. *Sicut enim ad potandum vinum venire nemo potest, nisi botrus calcetur ante, & prematur: sic nos sanguinem Christi bibere non potuimus, nisi Christus prius fuisset calcatus & pressus.* It was a great Loue which made our Sauour content that his blood should be shed out on the Crosse, and so should **bee** made both a ransome, and a conuenient foode for vs, for the father sent him, *Quasi saccum plenum*

H 3

misericordia,

Cyp. lib. 2  
Epist. 3.Ber. in E.  
piph. ser. 1

*miserericordia, in passione conscindendum  
ut effundatur quod in eo latet pretium  
nostrum.* So is this also a new declarati-  
on of his loue, that before his body was  
broken and his blood was shed, hee  
first ordeyned the meanes whereby it  
should be communicated vnto vs.

What a  
notable  
comfort  
we haue  
heere, that  
this ban-  
quet begun  
in earth,  
shall be  
fulfilled in  
heauen.

These and many more spirituall  
meditations, should bee vnto vs as the  
breathings of the mouth of God, to  
kindle in our soules that little sparke  
of the loue of God, which alas, for  
fault of entertainment, is almost ouer  
gone and extinguished with the ashes  
of our corruption: for seeing our Savi-  
our longed to eate with vs, shall not we  
long to eate with him? he greatly de-  
sired to giue himself to vs in this table,  
and for vs on the crosse; & shall not we  
earnestly desire to receiue him? hee  
knew it was the last he should eat vpon  
earth, & that after it, heauy sufferings  
abode him: wee know that our ban-  
queting here, is the banquet that shall  
be accomplished in heauen, it is begun  
here, it shall not end here. Comfortable

is that word of our Sauiour : *it shall be fulfilled in my kingdome*; and will not we then ioyfully begin this banquet? shall we be so foolish as to wait vpon lying vanities, and forsake our owne mercies? shall we turne our back vpon the fountaine of liuing waters, and digge to our selues Cisterns that can hold no water? certainly our darknesse is grosser then the darknesse of Egypt, and our hearts harder then the Adamant, except this burning loue of the Lord Iesus rauish vpward our hearts after him. The spouse in the Canticles professeth she was sicke of the loue of her glorious husband the Lord Iesus, but alas wee are not touched with the like loue, wee feele not the smell of his oyntments, & therefore with the rest of the Virgins we runne not after him. *Eliab* touched *Elisha* with his Mantle, and therewithall the Lord ioyned his inward calling, and suddenly *Elisha* left his plough of Oxen, and of a husbandman became Prophet. Now the Lord cals vpon vs by his word and Sacrament, let vs also

H 4

pray,

Luk. 22. 16

Iona. 2. 8.

Iere. 2. 13.

Can. 5. 8.

Can. 1.

1. Kin. 19.

19

Rom. 5.

World-  
lings, who  
tarry from  
Christ, if  
they were  
touched  
with the  
sence of  
this loue,  
would for-  
sake all &  
follow  
him.

1. Sam. 19.

13

Women  
would be

pray, that the Lord would shed abroad in our harts by his holy spirit, the sence of that loue of God; then should wee neglecting all things runne after the Lord, seeking onely to inioy him.

The men of this world maruell to beehold the suddaine change of life, which is made in the children of God by his effectual calling; they maruell to see them running so feruently after Christ, seeking him by continuance in prayer, by hearing of his word, by participation of his Sacrament, and that with such an insatiable desire, that in this life they can neuer be satisfied with hearing, reading, praying, and communicating: but if the Lord should in like manner touch their harts, and let them feelee the power of an inward calling then would they marueile no more, farre lesse disdaine, yea, they would make hast, and ioyne themselves to the company of the godly: *And Saul also should become amongst the Prophets.* The woman, who had liued before a licentious life, would now change it with

*Marie*

*Mary Magdalene* : shee had beene a great sinner in the Cittie, but became an example of Repentance to all the sinners in the Cittie : shee prostrates no more her body to her carnall Louers, but falles downe at the feete of Christ, to craue his mercy; in stead of her wanton lookes, her eyes poure out teares, and her beautifull hayre, which before shee set out as a proclaimer of her Lust, now shee pulleth downe to wash the feete of Christ. Thus all the former meanes of her sin, shee maketh new witnesses of her repentance; the man in like manner, who had sate all his dayes with *Mathew* at the receipt of Custome, that is, who had liued in the sinfull trade of vnlawfull gaine, would now in like manner forsake it : but where the Lord by effectuall calling workes not in the heart an earnest loue of God; no meruaile they lye still in the graue of their sins, and rise not to walke after the Lord. We are therefore so much the more to vse all the ordinary means, which may entertaine in

changed  
like Mary  
Magdalen  
Luke. 7.

And sinfull  
men should  
be changed  
like Ma-  
thew the  
Publican.

in vs that little sparke of the Loue of God, till it grow vp vnto a great flame, for the farther vnion and coniunction of our Soules with Iesus Christ : and this for our disposition towards God.

As concerning our Christian disposition to our neighbour, it is vsuall to the spirit of God, to comprise it vnder Loue. Our Sauour saith, that loue is the Cognisance of his Disciples, and the Apostle calleth it *the band of perfection, and fulfilling of the Law*; and no meruaile, for Loue speaketh with the tongue of euery Vertue. All the sundry precepts wee are commaunded to doe vnto our neighbour, are summarily comprehended vnder this one, *Loue one another*. As this Sacrament sealeth vp the Communion of the members with the head, so it scales vp the communion of the members among themselves : for this bread whereof we eate, is of many graines of wheate made vp into one bread; and the wine is the iuyce of many berryes, collected and vnited into one, to teach vs that all  
the

the Communicants at this holy Table, how many soeuer they bee, ought to agree together in one, like members of one body, as hauing one Father, one Faith, one Baptisme, one Inheritance; as Brethren quickned all by one and the selfe same spirit, (which is not to bee found againe in all the world, except in this excellent brother-hood) as wee cannot bee ioyned to the head without faith, so can wee not bee knit to the members without Loue. Stones and timber cannot make vp a building till they be ioyned, and sundry peeces of mettall cannot bee melted in one work without fire; no more can Christians be vnited in one mysticall body without Loue, and therefore our Saviour at the celebration of this Sacrament recommended Loue to his Disciples, by a new Commaundement, which hee so called, because it should neuer waxe olde: yea, so much doth he account of it, that he will accept no seruice wee owe to himselfe, without that duty of loue we owe to our brethren.

Without  
Loue wee  
cannot bee  
of the com-  
munion of  
Saints.

Ioh. 13. 34

*If*

*If thou bring thy Gift to the Altar, and there remembreſt that thy brother hath ought againſt thee, leaue thy offering, goe thy way, and firſt be reconciled to thy brother, then come and offer thy gift.* Of this it is euident, that without Loue to our brethren, we can doe no acceptable ſeruiſe to the Lord.

Of the effects by which our loue ſhould be tryed.

Gal. 6. 10.

Eph. 4.

Readineſſe to forgiue rare to bee found.

In this therefore, let vs trie and examine our ſelues, what compaſſion finde we in our hearts toward our brethren: what willingneſſe to doe them the good wee can, what loue to beare one anothers burthen: what readineſſe to forgiue when we are offended: what humbleneſſe of minde to aſke them forgiuenesse againſt whom wee haue ſinned, practiſing theſe precepts: *While yee haue time doe good to all men.* And againe *forbeare one another, forgiue one another, euen as God for Chriſts ſake forgauē you.* The Maieſtie of God (ſuppoſe firſt offended) did firſt ſeek man to bee reconciled with him; and ſhall man that hath offended thinke euill to ſeek his Brother to bee reconciled with

with him? but alas are these fruites of  
 Godlinesse now to bee found amongst  
 men? if thou seeke them thou shalt  
 finde them, *as the Sommer gatherings,*  
*or as the grapes of a Vintage* cut downe;  
 though thy soule desire to eate the  
 fruite thereof, thou shalt not finde it:  
 for the good man is perished out of  
 the earth, such as are Christians by  
 name, they liue like Iewes, and the Sa-  
 maritans of whom it is written that  
 they might not conuerse together: to  
 forbear and forgiue one another, to  
 them are precepts of an vncouth lan-  
 guage, which they vnderstand not: as  
 a sparkle of fire easily kindles a heape  
 of powder, so a small offence remoueth  
 all their affections: they are not slow  
 vnto wrath like the Lord, and far lesse  
 like him in readinesse to forgiue. As  
*men (saith Lactantius) are mortall, so*  
*should their anger bee mortall:* our Sa-  
 uiour saith, the Sunne should not goe  
 downe vpon our wrath: the Apostle  
 commaunds vs to bee Children con-  
 cerning anger and malicioufnesse, who  
 as

Mich. 7.1

Psal. 12.  
 Christians  
 liue now  
 like Iewes  
 and Sama-  
 ritans of  
 old.

As men are  
 mortall so  
 should  
 their anger  
 bee.

as they doe not deeply conceiue it, so they do not long retaine it, but are shortly familiar with them, with whom they were a little before offended : but as it vvas doubted of *Sylla*, *Sylla ne prior, an Sylla iracundia sit extincta*, so is it out of all doubt, that in many vipers of this age, anger dieth not, till they die themselves.

Readinesse  
to doe  
good to  
others  
is as rare.

Professors  
liues like  
the sonnes  
of Anack,  
churlish  
Naball, or  
the rich  
glutton.

And as for doing of good to their neighbors and brethren, they liue in the world like monsters, or like those Gyants, *The sonnes of Anack* : they alone will be Lords of the earth, as if the world were made for them onely, or they at the least were borne for themselves. Churlish like *Nabal*, shall I take (said hee) my bread and my flesh, and giue vnto *David* ? all that they haue they account so to be theirs, as if they had not receiued it, or were not the Lords stewards, bound to distribute to the necessities of his Saints; the rich gluttons, they vse it as a morsell for their owne mouth : *Now my soule thou hast enough for many dayes, let Lazarus finde*

finde as he may: they thinke with *Cain*, they are no keepers of their Brethren; *That which dieth let it die.* These and many moe are the common and teene corruptions of this age: wherein we are to examine our selues, how farre the renewing grace of the Lord hath made vs to depart from them, and what holy loue we haue put on: *For hee that loueth not, knoweth not God, because God is loue; and he that loueth not his Brother whom he hath seene, how can hee loue God whom he hath not seene? hereby wee know that wee are translated from death to life, because wee loue the Brethren.* And thus much vve are content to haue touched of our disposition toward our neighbour.

Zac. 11. 9.

1. Ioh. 4. 8.

Now last of all concerning our disposition in our selues, let vs bee sober, esteeming basely of our selues, highly of the Lords mercie, hungry and thirsting for his saluation, and in verie deed the more we shall consider how God hath magnified his holy name by his meruailous mercies towards vs, the  
more

2. Sam. 9.

Ephe. 2.  
1. Ioh. 3. 1.

more shall wee bee compelled to cast  
 downe our selues before him in all hu-  
 militie and submission of our spirits.  
 When *Dauid* promised to *Mephiboseth*  
 that hee would shew him kindnesse for  
*Jonathan* his fathers sake; *Mephiboseth*  
 humbled himselfe to the ground and  
 saide; what is thy seruant that thou  
 shouldest looke to such a dog as I am?  
 but here the Lord our God, not onely  
 promisseth vnto vs kindnesse for his  
 Sonne Christ Iesus sake, but presently  
 performes it, and inuesteth vs againe  
 vvith our Fathers inheritance, which  
 vve forfeited in *Adam*: and where we  
 vv ere of our owne nature, but deade  
 dogs, vncleane creatures, dead in sinne  
 and trespasses; Now behold what lone  
 the Father hath shewen vs: Hee hath  
 made vs partakers of this heauenly vo-  
 cation, as to be his sonnes and his hei-  
 res; and shall not wee then in our very  
 hearts bee humbled before him, ac-  
 knowledge our great vnworthinesse  
 and his excellent mercies. Let vs con-  
 fesse vvith Godly *Iacob*, I am not wor-  
 thy

thy (O Lord) of the least of all thy mercies, and let every one of vs say with the *Centurion*, I am not worthy Lord, that thou shouldest enter vvithin my rooffe. Let vs vvith the vvoman of Canaan, acknowledge our owne roome, if the Lord should giue vs but the benefit of vvhelps & dogs, that is, should suffer vs to goe vnder our maisters Table, and eate of the crummes that fall from it, yet were it more then any way we haue deserued, and how then are we bound to haue our hearts and our mouthes filled continually with the praises of our God, who hath bestowed vpon vs his greatest mercies, when we were not vvorthy of the least; and hath set vs downe as Sonnes and Daughters and Heires at the Table of his children, that were not vvorthy as dogs and whelps to creepe vnder it? haue vve not cause to crie out with *Dauid*, *O Lord what is man that this manner of way thou art mindfull of him?* Elizabeth maruailed that Mary came to visite her, and in the humility of her

I heart

Like Iacob & the Centurion the womā of Canaan and Elizabeth.

Pfal. 8.  
Luke. 1.

Our humili-  
ation ne-  
cessarily  
required.  
for effect-  
ing our  
vnion with  
God.

Mich. 6. 8.

heart cryed out: *Whence commeth this that the mother of my Lord should come vnto mee?* but we haue more cause to maruell at the maruailous mercies of the Lord, for what are we that the fairest among the Children of men should be delighted with our loue, and our Lord should come to visit the base estate of his Seruants, & communicate himselfe, his light, his life, and his grace vnto vs? Let no man thinke that I haue multiplied these places of scripture without a cause. The beginning of the diuision betweene vs and the Lord, flowed from the pride of our nature; & vnlesse vve humble our selues, and bee content in our minde to sit lower then dust and ashes, by reason of our sin it is not possible vve can bee vnited with the Lord, This is the counsell that in fevv vvords, *Michah* giueth vnto vs, *He hath shewed thee O man what is good, and what the Lord requireth of thee; surely to doe iustly, and to loue mercie, & to humble thy selfe to walke with thy God.* The Lord is indeed a most high God, yet

yet he is nearest vnto them, and they goe soonest vp vnto him, who are least in their owne eyes, and tremble at his words.

And beside this inward humiliation arising of the sence of our own vnworthinesse, let vs come with a hunger & thirst of the Lord his righteousnesse & saluation: *For he will satisfie the hungry, but the full he sendeth away empty:* onely they that haue the spiritual appetite, hunger & thirst, are meete to be communicants at this holy table. As that oyle multiplied by *Elisha*, ceased not so long as the widdow had any vessell wherein to receiue it: so shall neuer that oyle of grace decay, but be multiplied and increased vnto all that with open and enlarged hearts are ready to receiue it. Thou therefore, who art more ready to faint for spirituall hunger then was *Jonathan*, come hether, put out the hand of faith, eate of this hony & make thee full; and thou that art sicke (with the Spouse in the Canticles) for the loue of Iesus, come he-

I 2

ther

With this humiliati-  
on, wee  
should  
haue also  
an hun-  
gring for  
the Lords  
saluation.  
Luk. 1. 53.

For the  
Lord fil-  
leth the  
hungry &

strengthenes  
them who  
are ready  
to faint.

2. Sam. 3  
33.

Pfal. 42.

Math. 5.

her and the Lord shall stay thee with the flagons of his wine. Art thou almost dead like that Egyptian, the Seruant of an Amalekite, whom *Dauid* found in the fields, take and eate of this bread, and thy Spirit shall returne againe vnto thee? But alas, where is this spirituall appetite to be found amongst vs? the deadnes of our hart is lamentable, wee see not our wants; wee see not his beauty; wee smell not his oyntments; wee tast little of his goodnesse, and therefore we make not hast to run after him. *Dauid* mourned ouer the dead body of *Abner*, but alas (if wee could) wee haue much more cause to mourne ouer our dead soules. Oh that there were in vs that holy desire which *Dauid* protesteth to haue beene in him: *My soule fainteth for the saluation of God: As the Hart brayeth for the risers of waters, and thirstie ground desireth raine, so my soule panteth after the lining God. Blessed are they who hunger and thirst for his righteousness, for they shall bee satisfied.*

These

These onely are the guests and banquetters that shall eate of the delicates which here hee hath prepared, and whose soule shall bee delighted with his fatnesse. These shall goe from this Table, as *Moses* came downe from Mount Sinai, & his countenance changed. They shall arise with *Eliab*, and walke on in the strength of this bread all the whole dayes of their pilgrimage. They shall goe on in their way with *Sampson*, eating of the hony which they haue found. They shall depart from this Table, as the two *Maryes* did from the Sepulcher with great ioy. These shall goe home to their owne houses, iustified with the Publican, reioycing because they haue found a treasure, and hath felt the sweetnesse of this Manna: they shall not bee able to conceale this great ioy from Israell, but shall be forced to tell euery *Nathaniell* whom they meete: *We haue found the Messiah*. And in all time to come their soule shall cleaue to the Lord without separation, more straightly then the men of Iudah

Luk. 18.4.

2. King. 7.

Iohn. 1.

1. Cor. 7.

35.

2. Sam. 5. and Ierusalem cleaued vnto *Dauid* their King. They shall say to the Lord, as
2. King. 2. *Elizeus* said to *Eliab*; *As the Lord liueth,*  
2. *and as thy soule liueth, I wil not leaue thee,*
- Iohn. 6. and with *Peter*, *whither O Lord, shall*  
68. *I goe from thee, seeing thou hast the words*  
*of eternall life ? The Lord worke this*  
*spirituall disposition in vs for Iesus*  
*Christs sake, to whom with the*  
*Father and the holy Spirit,*  
*be all honour, praise*  
*and glory for*  
*euer.*

**FINIS.**

**A**



A Table wherein all  
the Chapters of the three  
forenamed Bookes are  
particularly set downe.

1. Jacobs wrestling with God.

**A** *Priviledge of the Godly, that say  
God is with them, none can bee a-  
gainst them to hurt them. Chap. 1  
Gods fatherly compassion appeares in that  
he handles vs most tenderly when we  
are weakest. Chap. 2  
The cause mouing the Lord to appeare to  
Iacob at this time. Chap. 3  
The first circumstance, the time of the  
wrestling. Chap. 4  
The second circumstance, the persons be-  
twene whom the wrestling is. Cha. 5  
Consolations for the Godly afflicted.  
Chap. 6  
Comfort*

## The Table.

*Comfort for Christs souldiers. Chap. 7*

*The third circumstance, the manner of  
the wrestling, corporall, spirituall, or  
mixt. Chap. 8*

*How we should behaue our selues in this  
temptation, we are taught. Chap. 9*

*Let vs euer leane to the word of God,  
how strange soeuer his worke seeme  
vnto vs. Chap. 10*

*Verse. 25. And when he saw that he could  
not preuaile. Chap. 11*

*Verse. 26. And he said, let me go. Chap. 12*

*What notable effects the felt presence of  
God bringeth with it. Chap. 13*

*The presence or absence of God, is euer  
dispensed for the weale of his owne  
Children. Chap. 14*

*How their inward exercises of conscience,  
workes in the godly a diuorcement of  
their soules from all Creatures, and a  
neerer adherent to the Lord. Cha. 15*

*Prayers of the Godly must be forcible &  
acceptable to God, seeing they come  
from his owne Spirit. Chap. 16*

*Iacob cannot end till God haue blessed  
him, Chap. 17*

*Faith*

## The Table.

*Faith through death espies life. Chap. 18*

*The Godly in their prayers, aboue all things seeke Gods fauour and blessing.*

*Chap. 19*

*Worldlings in their Prayers dishonour God, and preiudges themselues.*

*Chap. 20*

*Faith obtaines enery good thing that it craves.*

*Chap. 21*

*Verse. 27. Then he said.*

*It is the curse of the wicked to pray and not preuaile, but it is not so with the Godly.*

*Chap. 22*

*The Lord by inward exercises of conscience makes his children strong to endure outward troubles which come from men.*

*Chap. 23*

*It is a sinnefull curiositie to seeke to know that which God hath not taught vs.*

*Chap. 24*

*Verse. 29. And Iacob asked, What is thy name?*

*The Lord sometimes refuseth to giue that which his children seekes, that he may giue them other things more conuenient for them.*

*Chap. 25*

*How*

## The Table.

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*How Iacob shewes himselfe thankfull to  
God for the benefits receiued in two  
things.* Chap. 26

Verse 30. *And Iacob called the name  
of the place Peniell, &c.*

*What sight of God shall wee haue in the  
heauens?* Chap. 27

*The other thing wherein Iacob shewes  
his thankfulness, is his obedience.*

Chap. 28  
Verse 31. *And the Sunne arose to him.*



## The Table of the second Booke, entituled, *A Conduit of Comfort.*

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Rom. 8. 28.

**A**lso wee know that all things worke  
together for the best, to them that  
loue God, euen to them who are called  
according to his purpose. Chap. 1  
*The Priuiledges of a Christian, cannot be  
knowne*

## The Table.

knowne of them who doe not possesse  
them. Chap. 2

Many working Instruments of contrary  
qualities and intentions in the world,  
yet agrees all in one end. Chap. 3

All Sathans stratagems, work for the best  
to the Godly. Chap. 4

How Death also workes for the best to  
Christians. Chap. 5.

How the plots and imaginations of men  
worke for the best to the christian.

Chap. 6

What is a Christians best. Chap. 7

The Christian is not at his best now : it is  
the working onely. Chap. 8

All things worke to the worst, to the wic-  
ked. Chap. 9

How the Christian is made sure of his E-  
lection and Glorification. Chap. 10

What comfort we haue in this, that our  
saluation is grounded on the Lords vn-  
changeable purpose. Chap. 11

Two callings : outward, and inward.

Chap. 12

Of the inward calling. Chap. 13

In the inward calling, the Lord begins  
at

## The Table.

*at the illumination of the minde.*

*Chap. 14*

*The loue of God a sure token of an inward  
calling, and of the commendation of  
Loue.*

*Chap. 15*

*The first tryall of Loue.*

*Chap. 16*

*The second tryall of Loue.*

*Chap. 17*

*The last tryall of Loue.*

*Chap. 18*



## The Table of the third Booke, entituled, *A Preparatiue for the new Passcouer.*

**O***F the feruent desire Christians haue  
to be vnitied with Christ. How in-  
excusable they are who neglect this ho-  
ly sacrament. The great danger in com-  
ming vnprepared. The parts of the pre-  
cept: first, that we try: secondly, that we  
eate: the last handled first. Chap. 1*  
*Ignorancee the mother of all recusancie to  
communicate. The Reasons of diuers  
Refusals condemned. Better Excuses  
reiected*

## The Table.

reiected by Christ in the Gospell then these. They consent not to the Marriage of the Lambe, who refuse the smallest token of his love. Chap. 2

Three Rules to be observed in the right discerning the Lords body. First, that euery thing in this Sacrament bee taken in his owne kind. Who failes in this and how. Secondly, that this Sacrament be vsed according to Christs institution. How the Papists faile in this. Thirdly, that this Sacrament be vsed to right ends, and those ends set down. The conclusion of the first part of the precept. Chap. 3

The second part of the precept commands tryall before we Communicate. The Lord will not that this Table bee a snare to vs, as was Absalom to Ammon. Banquettters at this Table should be holy persons. Chap. 4

Unreuerent handling of holy things hath neuer beene left unpunished. The Lord will not shew his presence without preparation. The excellencie of this Sacrament, and an exhortation to come vnto

## The Table.

unto it with reuerence. Chap. 5  
Not to put new wine into old Vessels.

Comfort for the tender conscience cast  
downe with the sight of sin after tryall:  
two sorts of tryals: the one of things per-  
fect, the other of things vnperfect. Dai-  
ly tryall most necessary. Chap. 6

What a laborious work is enioyned a man  
when hee is commaunded to try him-  
selfe. Two things necessary for this try-  
all: First, the Spirit of God: Secondly,  
the Word of God. Many try them-  
selues by wrong Rules, and are so de-  
ceiued. Chap. 7

The points of preparation are two: First,  
that wee lay aside our old sinnes: Se-  
condly, that we put on the new Chri-  
stian disposition, consisting in three  
things. First, that towards God we be  
holy and heauenly minded. Secondly,  
that towards our neighbours wee bee  
louing: Thirdly, that wee be sober and  
little in our owne eyes. The comforta-  
ble fruit arising to vs at this holie  
Table. 8 MR. 33 Chap. 8

FINIS.

Pfal. 36. 7.

*How excellent is thy mercie O LORD?  
therefore the children of men trust vn-  
der the shadow of thy wings. They shall  
bee satisfied with the farnesse of thine  
house, and thou shalt giue them drinke  
out of the riuers of thy pleasures.*

Pfal. 65. 4.

*Blessed is the man whom thou choosest,  
and causest to come to thee, hee shall  
dwell in thy courts, and shall be satisfied  
with the pleasures of thine house.*

Reuel. 1. 5.

*Vnto him that loued vs, and washed vs  
from our sinnes in his blood, and made  
vs Kings and Priests vnto God, euen  
his Father, to him bee Glory, and Do-  
minion for euermore. Amen.*

**FINIS.**